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PART IV

THE VISION OF ISAIAH

PROF. MURIEL S. CURTIS, *Wellesley College*

SINCE it has been suggested that this magazine might print from time to time some of the interesting work of our students and that we who teach might compare notes on methods which we find in some measure successful, I am submitting three poems which my college sophomores have written on the vision of Isaiah. The first was the result of a request that the class should restate freely in their own words the sixth chapter of Isaiah. Naturally most wrote in prose, but a few essayed the more difficult medium. The second and third poems were offered in response to the suggestion that twice during the semester students should hand in a short paper on some part of the Old Testament which interested them, the work to be critical, interpretative or appreciative as they chose—the sort of paper that would be called in a class in English Composition “free writing.” They were allowed to present this at any time they chose, so it need not be done under any special pressure. The only requirement I make is that it be something that seems to the student to be worth doing and that it be well done of its kind. Of course some of the less able members of the class prefer a more definite assignment, but many times the more independent workers have produced something of a finer type than a more specific requirement would have called forth.

It has always seemed wise to me when a

large amount of material has to be “covered” in a course, to travel rapidly through many stretches of territory, as one does in an introductory tour in a country and then settle down to stay a while with a sense of leisure to explore, in a few particularly promising centers. The sixth chapter of Isaiah is one such center, giving as it does, an opportunity to understand several things that are true of Israel’s great prophets as a group, as well as some that are particularly characteristic of Isaiah as an individual. Besides the historical and critical questions, the chapter raises some of the larger vital questions in religion, timeless questions as to the sort of contact there is between God and man, the channels of communication that are open between them, the tests of authenticity of such “guidance” as seems to be received, the relation between the hours of solitary vision with which we of the occident are so largely unacquainted and the social reform that seems to many of us a purely human task. If students are interested there is a chance to compare what writers as different as Otto and Leuba would have to say about such an experience as Isaiah’s. Sometimes we turn to Josiah Royce’s stately passage in his “Sources of Religious Insight” dealing with hours of vision and note that though the term *vision* has a very different connotation to the American philosopher than to the Hebrew prophet, still the results in daily living as Royce sums them

up and as Isaiah experienced them are very similar.

That the Bible is not wholly an antiquated and alien book even to our twentieth century sophisticated young people I think can be seen from these three attempts to express something of what came to them from the study of this famous chapter.

THE CALL OF ISAIAH

At twilight time a Hebrew kneeling
In the temple's Holy Place
To the cold mosaic pavement,
Prostrate lying, bowed his face.
In the thickening dark, the candles
Clearer glowed with seven-fold light;
Pallid on the golden table
Gleamed the shew-bread ghostly white.
Incense fragrant from the altar
Melted in a spiral swell
With the gloom that hung above it
Like a silence visible.
In that softly solemn hour
Motionless Isaiah lay,
But his spirit, torn with tempest,
Faltered as he strove to pray,
"Great Jehovah who hast led us
Forth from Pharaoh's iron sway,
Hast thou lost thy love of goodness?
Is thy justice gone astray?
I have seen a widow's substance
Torn from her, children sold;
Famine gaunt appalls the people,
Nobles feast from vessels gold.
Dark o'er heedless Judah lower
Clouds with fearful ruin fraught;
Can it be he knows not, cares not?
Deaf, though bitterly besought?
Is he but a graven image
Cribbed in yonder narrow pen?
Are his thoughts, his motives, actions
Lower than the thoughts of men?
Is he pleased with lavish offerings?
Blind to judges' unjust gain?

Or are true those fiery pleadings
Of the Northern voices twain?
Great Jehovah, matchless, mighty,
See thy people's hastening harm;
Hide thy strength and power no longer;
Bare, ah bare thy glorious arm!"
Not from heaven came the answer
Nor from Holy of Holies cold
Where behind the jealous curtain
Crouched the cherubim of gold.
But a dull and deadening numbness
From his senses fled away
And transparent to his spirit
Grew the cumbrous veil of clay.
Every fibre of his being,
Each perception, every sense
Thrilled electric at the contact
Of a mighty Influence.
A tremendous Presence surging,
Swept the temple, filled the sky
While through every quivering atom
Seemed to throb Creation's cry:
"Majesty, dominion, power,
Love of justice terrible,
Omnipresent and eternal
Holiness unspeakable!"
Loathesome seemed Isaiah's nature
In that scorching purity,
Hideous, black, and foul, and monstrous
Loomed the land's iniquity.
But Jehovah's purging presence
Swept his soul from taint of sin;
Strong the wish to spread the glory
Of Jehovah, flamed within.
Like a voice entreating, urging,
Rose the country's misery,
And with new-born strength and courage,
"Here am I!" he cried, "Send me!"
Though they hear but understand not,
Though they see but not perceive,
Though they lag in due repentance
Slow and flagging to believe,
Till misfortune, desolation
Stalk through Judah's wasted land

Till destruction reach the people
 Slaughtered by a bloody hand,
 Never faltering nor fearing
 Still through dire calamity,
 I'll denounce the sin of Judah
 And proclaim thy equity!"
 Thus from out that twilight struggle
 Buffeted and tempest-whirled,
 Came a messenger to Judah,
 Came a prophet to the world.

Marguerite Atterbury

THE CALL OF ISAIAH

The temple columns shook like reeds in wind
 That sweeps down Jordan's valley from the
 snows
 Of Hermon. Through the murky dusk behind
 The altar, winged seraphim arose
 In shining ranks even to the lofty throne
 Where great Jehovah with majestic eye
 Gazed on a kneeling youth, apart, alone,
 Who, sore affrighted, hoped now but to die.
 "Woe to me for mine eyes have seen the Lord!"
 Swift whirl of shining wings, on lips of prayer

An angel laid a glowing coal, then soared
 Aloft, "Thy sin is gone! Ah who shall bear
 Jehovah's message?" Quick the word, "Send
 me!"

Thus was the mighty prophet soul set free.

Ellen Montgomery

A SONNET

INSPIRED BY THE SIXTH CHAPTER OF ISAIAH
 Enough that you, Isaiah, saw His face,
 That, blinded by its stark, revealing light,
 You, prophet of a great God-conscious race,
 Were prostrate with the beauty of the sight;
 Enough that you, Isaiah, knew His voice,
 That in the quaking of that smoke-filled hall,
 You heard the hard conditions of your choice,
 And answered eagerly that shining call.
 What though the soul of me lies dormant still;
 What though my heart beats yet unblinded
 on
 Casting its childish lot to know His will,
 Longing to have its doubts forever gone?
 As yours, my lips shall touch a burning coal;
 My soul is warmed by your renescent soul.

Anne Wolff

THE GOSPEL IN THE GOSPELS

PROF. THOMAS S. KEPLER, *Lawrence College*

CRITICAL research into the gospels has opened up intensely interesting teaching material within the span of the last twenty years. To teach "the life and teachings of Jesus" is no longer a casual exegesis in which the Gospel of Mark is a basis for Jesus' life and the Gospel of Matthew is the source for his teachings. These gospels are still basic in presenting such a course, but the problem is both more complex and alluring due to new data which recent scholarship has brought to Bible students.

The most difficult course college teachers have on their curriculum is that scheduled as "The Life and Teachings of Jesus" due to the

peculiar approach students are given to an understanding of Jesus in their pre-college training, as well as the natural reverence they have for his person. They are not particularly bothered about the presentation of the *teachings of Jesus* in a college course; the problem mainly arises in relation to the *theologies about Jesus*.

The transition from the pre-college appreciation of Jesus to the critical approach given in college can be made in a constructive manner in most cases of students, but it does take all the artistry of pedagogy one can muster. Frequently the teacher has erred in his "modernity" by trying to make the gospels speak

initially a twentieth century language; naturally such interpretation does make a great breach from the literal approach the student has possessed when he arrived in the college classroom. The college teacher is a wise one who first lets the gospels speak the language of the first century and is able to put the student in that age through his use of religious imagination. Then with the instructor's help the student can gradually discriminate the lasting values of the gospels from those which belonged to a first century apocalyptic age.

This article does not intend to suggest how the "life and teachings" course is to be presented; rather it wishes to offer some suggestions necessary to bear in mind if "the Gospel in the Gospels" is to be shown to the students in a college classroom. Nor is it all-inclusive in its suggestions; it merely mentions some factors that seem unavoidable if the course is to be caustic.

The topics of interest are: (1) Form criticism as a tool in understanding the gospels; (2) the gospels as preaching outlines; (3) the problem of miracles; (4) understanding the apocalyptic age; (5) the value of the Gospel of John.

Form Criticism as a Tool

The gospels are more like church histories with facts, beliefs, and editorial colorings than lives of Jesus; naturally they possess accretions, that are sometimes obvious, in the beliefs and editorial colorings. Form criticism believes it can help the student cull fact from belief and thus get closer to the historical Jesus; sometimes as in the case of Kundsinn the method traces the gospel material to three chronological stages of development—(a) the primitive Palestinian church; (b) Hellenistic culture, as the transition was made from Judaism to universalism; and (c) the transition to ecclesiasticism and Christian rabbinism when the church began to have a degree of permanency. Other students, of which Bultmann and

Dibelius are examples, feel an awareness that laws governed the popular narrative and tradition, and that a more minute classification can be made of the gospel traditions into such frameworks as apothegms or paradigms, miracle stories, words of Jesus, myths, legends, and historical narratives.

The task of the first century Christian was to see Jesus as the Christ; the twentieth century problem is to work from the Christ of the gospels back to the Jesus of Galilee. The task will never be a completed one due to our lack of gospel data and also to the fact that what gospels we possess are highly colored. Although form critics have been too arbitrary in regard to the possibility of form laws, they have helped contemporary students to classify gospel material in such a way that the Jesus of Galilee, even though a blurred figure that still blends into a Christ of faith, is seen with somewhat keener historical accuracy.

Even though, as Dean F. C. Grant has remarked, nine-tenths of the students still hold to the two-source hypothesis as basic, it is not too much to hope that all gospel critics will find helpful appreciation of gospel data through the scholarship afforded them by Bultmann, Dibelius, Fascher, Lightfoot, Taylor, Easton, Kundsinn, Grant, and others in relation to form criticism.

The Gospels as Preaching Outlines

In several instances in his letters Paul classifies the Christian officials as apostles, preachers, teachers, and workers of miracles. That Paul mentions *preachers* should be especially noted. In a recent book, "The Apostolic Preaching and its Development," C. H. Dodd has admirably shown how both Mark and John are outlines for the preaching of salvation and that by making a comparison of these gospels one can discern the way in which both of these evangelists have used different data and chronological schemes to bring about the purport of the good news of God. Matthew and Luke

have also used Mark's preaching outline into which they have interspersed teaching material gathered from Q and other teaching sources.

Dodd has emphasized in a brief explorative way one of the essentials if the college teacher is to show his students "the Gospel in the Gospels." If he can use the tool of form criticism as an aid in understanding the gospels as preaching outlines he will probably find a classification of preaching material similar to the following: (1) The Kingdom of God as preached by Jesus and carried on by his fellow-preachers both before and after his death—in particular many of the parables are preaching illustrations of the new age; (2) miracles as preaching forms or signs that the new age had come, in view of the fact demons were driven out of people; (3) paradigms or apothegms as preaching examples to show the mind of Christ; (4) preaching *about* Jesus in regard to his death, resurrection, return, ascension, Davidic line, the Spirit; this preaching was carried on by his disciples as helps in understanding the good news of salvation; (5) Mark as the initial gospel in the New Testament presents the larger pattern for salvation into which the above four types of preaching data were cast, and which as stated before was copied by the other three canonical gospels.

With the preaching material differentiated from the teaching sections, the teacher will find it impressive in relating to the students the manner in which Matthew with his five large sections (5-7, 10, 13, 18, 23) and Luke with his smaller teaching segments attached to Markan narratives as ethical codes and teaching forms related to a church that was to have permanency due to the retarded return of Jesus. The Gospel of John climaxes the salvation process, carefully following the Markan pattern regarding the good news of God, as its writer attempts to portray the scheme of salvation to a Hellenistic world at the beginning of the second century.

The Problem of Miracles

The problem of miracles has always been a precarious one. The rationalist who has tried to make the New Testament speak basically a modern tongue has been just as erroneous as the interpreter who takes the miracles of the gospels literally in every detail. The angle by which the teacher should explain gospel miracles is by first placing himself and his students in the first century and there find what miracles meant to the first hearers of the good news. He can then find that cases in which demons were driven out could be duplicated in the twentieth century in which personalities become integrated by the help of religion (see Micklem, "Miracles and the New Psychology"); and that other miracle types, such as the feeding of the 5,000, walking on the sea, and stilling of the waves could be interpreted from the mid-rashic viewpoint, in which the details of the story are secondary to the spiritual import of the incident for its listeners. In either type of miracle the stories were preaching examples (or signs) to intensify the fact that the new age had arrived.

Jesus believed in miracles as did others of his age who regarded cures and driving out of demons as manifestations of the power granted by God to His chosen ones. Believing himself to be one of the chosen ones he felt in himself the divine *dynamis*. To his followers it was unthinkable that the power of Christ, who fulfilled the law and the prophets, should be less than that of Moses and Elijah, who had performed miracles (since Jesus' followers interpreted the scriptures quite literally). So to his followers who believed Jesus to be the initiator of the new age, it was only natural to believe the validity of the statement, "If I by the finger of God cast out demons, then the Kingdom of God has come upon you."

In approaching any gospel miracle the student may find the following suggestions help-

ful: Let him put himself into the place of a first century believer in which that individual was convinced that the divine had entered into his experience in a creative manner; let him imagine the manner in which the personality of Jesus affected those who followed him; then let the student try to restate the incident in its earliest form, accounting for the story as much as he can from the standpoint of known natural laws; then he should realize that midrashic forms prevail in the gospels. If after he has employed this approach he is still perplexed, there is nothing for him to do but wait until some further light may open up interpretations for him (such as modern psychology has in the cases of driving out of demons). Last of all he should ask what the miracles mean to him in terms of twentieth century religious values . . . To say the least, miracles played a decisive rôle in the early gospel traditions; in our own age the method behind functional healings relates itself rather closely to Jesus' teachings. Ask your psychiatrist regarding this. Or, better yet, ask yourself.

Understanding the Apocalyptic Age

It is one task to acquaint the college student with the fact that the gospels were written in an apocalyptic era and that terms like devil, demons, angels, judgment day, and resurrection of the dead were expressions current in the framework of apocalyptic theology; it is another problem to transfer the student into the twentieth century and make him realize in a constructive manner that apocalyptic ideas of the gospels are outmoded, even though they are distinctly an important part of the gospel tradition. The responsibility of the teacher in making this transition for the student is often thwarted because the student's pre-college training has seen little difference between the first and twentieth centuries in regard to an apocalyptic framework. A study of the gospels cannot bar the apocalyptic influence in their

native setting; but the study also makes one aware of the importance of culling the lasting values of Christianity from the values that belong only to an apocalyptic age.

Such questions must arise: Was Jesus an apocalypticist? Or was he an eschatologist? What is the relation between his ethics and his eschatology—is Wellhausen correct in saying that his ethics predominate over his eschatological teachings? Or are Weiss and Schweitzer right in saying that Jesus was a thoroughgoing eschatologist and thus place his ethical teachings in a very secondary place? What is the relation between future eschatology and "realized eschatology" in the gospels? Did Jesus expect to return as a Son of Man or is this a belief written into the gospels by the early church? Was Jesus' ethics merely an interim ethics?

Needless to say, the length of this paper cannot deal explicitly with these questions. It can infer, however, that the "realized eschatology" has particular bearing for the twentieth century; but in regard to the manner and the time and the probability of Jesus' expecting the new age to be consummated with suddenness, only a healthy skepticism can be the honest attitude. That the consummation did not take place as the gospel records intimate, we know; little else can be discerned with certainty. To the twentieth century student the problem of future eschatology seems secondary for his own contemporary appreciation of Christianity's values.

The Value of the Gospel of John

Too often the Fourth Gospel has been neglected in a study of "the life and teachings of Jesus" in view of the fact it is different in many ways from the Synoptic Gospels. However, if the four gospels are seen as schemes of salvation portraying "the Christ of the gospels," then the gospel of John must play its rôle as the gospel which shows the pinnacle of Christian preaching, as that preaching attempted to

adjust itself to entirely new conditions in a Hellenistic civilization. It is a portrait of the good news of salvation born in a Jewish tradition modernized into a new Gentile culture.

In four particular ways the Fourth Gospel will show to the modern student the way in which the gospel attempted to adjust itself to new thought groups: (1) Its writer, more concerned with philosophy than theology, set Christianity free from the Jewish time element by changing the gospel structure from that of an apocalyptic tone to one of a philosophic pattern. (2) He portrayed Christianity in terms of mysticism, even to the extent of determining the value of sacraments as meaningless unless they brought the individual into a feeling as though he was a part of "the vine and the branches." (3) He altered Christian immortality from that which looked forward to a separation of the "sheep and the goats" on a future judgment day when the dead would be resurrected, to one that saw the transition from this life to life beyond the grave with a naturalness. This latter interpretation, near to Greek thought about immortality, is also popular with the twentieth century Christian mind. (4) In the Fourth Gospel there is no second coming hope. Instead, John's stress is on "realized eschatology," in which he attempts to show that a real dynamic is present by which men and women, who have tried to find salva-

tion through reason, perseverance, sacrifice, or the law, may find that salvation complete through the power of God in Christ, which is a present mystical support.

The Gospel of John needs to be given its proper place in teaching Jesus to college students through the gospels. If presented properly, it will show to students not only the adaptability of the good news of salvation to new cultures, but it will also show that even in the first century some of the problems of twentieth century Christianity had been met and solved in quite satisfactory ways.

* * *

Clarence Craig has given fine expression to the perennial value of Jesus when he said, "Jesus leaps in a unique way across the changing centuries because he spoke to the unchanging needs of the hearts of men." To make the student aware of this constant value of Jesus' religion as presented in the gospels is the consecrated task of the teacher of religion. To present to the classroom a portrait of Jesus who savors more of an anemic Jewish rabbi than a cosmic Christ who changed the calendars of time is to miss the opportunity of scholarship wedded to the artistry of teaching. There is a "Gospel in the Gospels" with good news for any age; it is the teacher's task to discern it and transmit it with candid scholarship to the college classroom.

THE BIBLE THE FOUNDATION OF A COURSE IN RELIGION

A Reply to Professor Meland

LAURA H. WILD, *Professor Emeritus, Mount Holyoke College*

PROFESSOR MELAND'S article in the Spring number of our JOURNAL is a challenge to those teachers of Religion who believe the Bible should be the foundation stone of our religion curriculum, rather than courses in the philosophy of religion or the history of all religions. It has been

the fashion since the war to change our base and many young instructors honestly regard a Bible-centered curriculum as belonging to the outmoded Victorian era. Religion and its teaching is such a vital question that it does make a difference how we approach it and what lasting impressions are left with young

people, most of whom will not pursue the subject with any sort of thoroughness beyond their college years.

Before setting forth my idea of a well-built curriculum on religion in an undergraduate college, let me say that Professor Meland and I have had some correspondence upon his article. He graciously concedes some of my points and I would reciprocate just as graciously. The words which follow are the result as the facts take form in my mind.

The first thing to note is that our country is not a unit so far as religious background is concerned or present religious teaching. This is vividly realized by anyone who has lived in the three sections, the Atlantic Seaboard, the Middle West, and the Far-West. The South also is another section but has rather a mixture of these view-points. This is true of other lines of thinking as well, politics, for example, or social-economics. The different sections have had different histories and people have been exposed or not-exposed to different sets of ideas. Somewhere on some mountain-top we should be able to see the need of the United States as a whole so far as departments of religion are concerned and thus soundly build up our courses.

To be specific, the "church-related emphasis" and "the sectarian and evangelical control" of which Professor Meland speaks, belong in general to the Middle-West section where small denominational colleges still flourish. The Atlantic Seaboard has been accused of being a hot-bed of liberalism. At least as to its colleges it has cut loose from "sectarian control." A middle-westerner emerging from his typical religious background to seek a Ph.D. in a modern university feels the necessity of pushing into oblivion what Professor Meland calls an "impoverishing" kind of Biblical instruction. But that was done so long ago in most of our eastern colleges that its presence is only a museum-relic to be produced for

exhibition at Centennials. Again, the West, whether middle or far, is known for its practical trend. Therefore the utilitarian side of religious instruction, the modern methods of "Religious Education" so-called, have appealed especially, sometimes only "thinly devised character-emphasis programs," to use Professor Meland's words. Whereas in eastern colleges such courses come last, not first, if they come at all, just as courses in Home-Economics come *after* good courses in Chemistry. It may be true, as Professor Meland thinks, that the Pacific Coast is more sensitive to Oriental problems than any other section and therefore to the urge to understand Oriental religions. Here the obvious and the practical enter into the building of a curriculum as well as the logical approach, but of course an interest in comparative religions is a universal asset of scholars. Moreover, modern psychology and modern methods of teaching philosophy have become very fascinating the country over. Everywhere one encounters the notion among young people that they should work out their own religious ideas and not be tied to dogmas of the past; which means, popularly speaking, that everyone is quite at liberty to philosophize about God, the universe, the meaning of life, immortality, and all the weighty subjects of religion whether or not he understands even the proper definition of the terms he is using. This is a very popular exercise with young students. Philosophy and Psychology have tried to come to the rescue; hence the present vogue for putting the philosophical approach first in order. Professor Meland says teachers who have specialized in any one phase of a subject are more likely to stress its importance. The excess of enthusiasm over specialization does indeed account for much of the unbalanced state of our systems of education. And since we have had a number of leading professors of Religion whose Ph.Ds were gained in The Philosophy of

Religion and since theological seminaries have habitually exalted such studies and subordinated the appreciation of the literary values of the Bible, this too has had its effect in undergraduate institutions. All of these facts may account partially at least, for the more or less chaotic state of the teaching of religion in our colleges. The old ways have been discarded by progressive thinkers, but has a logical and enduring process been found?

May I propose a plan, Bible-centered, historically rooted, but adding in succession all the branches needed, philosophically and practically, to make a symmetrical tree, one likely to keep on growing after college days are over?

There should be two parts to such a curriculum, the first basic, the second broadening and practical, for our subject is at one and the same time adapted to the best scholarly discipline and also broadly cultural.

Part I. *Basic*

1. The first course should be one on the *Bible as literature*. The main reason for this is that the young people of the United States are in the culture of the English-speaking world and that culture without any question has at its roots a book that has influenced our language, literature and thought more than any one book in any civilization anywhere. This is a unique literary and historical phenomenon. Since we think one of the very fundamental subjects of investigation and information for our students is the English language and literature and since the Bible is the source of our Christian culture should we not first introduce them to an appreciation of their own inheritance? If one does not first appreciate his own how can he begin to understand a foreign inheritance? Of course I am speaking of our English Bible translated so marvellously by Tyndale who had a remarkable gift of insight into the kinship of the Hebrew genius with that of the early English so far as expression is concerned. Here is the beginning of an international understand-

ing likewise. One cannot jump suddenly from an occidental to an oriental point of view and hope to be at all accurate in one's assumed sympathies or adverse judgments. For a westerner to appreciate even the terms used in oriental religions he should first have a saturating bath in oriental modes of expression. And in our Bible we have not only a source for our own culture but a link with the culture of the world.

2. There should be an *intensive study of the New Testament*. The student needs a discipline in clear and logical thinking as a preliminary to any fair judgment of anything and nowhere have we in such available compass a library of documents (as in our Bible) upon which to drill the student to use the canons of scholarly thinking. When he comes out of a good course on the Bible as literature he knows the foundation upon which a scholar judges of the validity of sources for his ideas. Then instead of simply enjoying his opinions as if they were facts he gets down to the process of making his ideas reasonable. But the mere study of the history of documents leaves out the most valuable element in a book, namely the expression of the truth conveyed. This should be included, as in Mrs. Lyman's "The Christian Epic," for example.

Part II. *The Spread*

The literature of the world is a vast subject, too vast for a young person who knows very little about his own literature, and the history of *all* literatures would necessarily be so superficial as a preliminary course that nothing much could be gained. Moreover the History of Religions must necessarily be largely philosophical and demands much more mental discipline than a beginning student has at his disposal. These subjects, then, should come after Part I in some such order as follows.

1. *Biographical*. The biographical approach is especially adapted to the transition from high school to college age and such a course might

come in Part I. But to understand at all the characters of great religious leaders such as Paul or Luther or Ignatius Loyola and Laotze or Kagawa, the ability to grasp theological ideas is necessary to a degree at least, and therefore this course is placed here.

2. *Philosophical.* Here would naturally come the discussion of the great theories men have held concerning the universe and the powers behind it, which demand a background and maturity not to be expected of the beginner. This would include the history of all religions.

3. *The Practical,* the best methods of getting all this across to people. Our problems, social, economic, political, religious are intense and demand a practical Christianity, but never has a cook made good bread unless she has had good materials with which to make it. Direc-

tions about the heat of the oven and the time of baking are excellent but first of all the substance of the food must be well in hand. Unless the suggestion of our present-day problems leads to deeper probing into our fundamental Christian principles such discussions will be very superficial. This is why it is placed last, although it might come earlier if the above reservation is always kept in mind.

Such a curriculum of studies in religion seems to me logical, scholarly, broadminded and practical, and it preserves at the center the essential elements of our Christian faith and culture with which we should first of all be familiar in a so-called Christian nation. The best that can be said of it is that it is not an experiment but has been tried and found to work.

TEACHING NEW TESTAMENT GREEK

PROF. VINCENT FOWLER POTTLE, *The Philadelphia Divinity School*

THE time has come when we must either cease teaching Greek in the seminary or teach it more thoroughly. If we judge by the results obtained, we are not teaching the students to translate the New Testament, to say nothing about appreciating the Greek. We are not training future Greek scholars nor fitting men to use the Greek New Testament in their own studies. "The Greek New Testament is the preacher's storehouse and there are things new and old in it for the man who knows how to find and use them. If the student can gain a working knowledge of the language, and critical principles of exegesis, he will be competent to use the best critical apparatus and to become himself a competent interpreter of the Greek New Testament."

With this aim in mind, the following suggestions on teaching Greek in the seminary are offered. They are based upon my own experience or upon the practice of teachers in other seminaries.

In the first place, Greek should be required for the whole three years since it takes at least that time for anyone to begin to feel at home in it. And secondly, the entire New Testament should be read even if it is not done in the classroom. I am firmly convinced that the Beginner's book ought to be studied for the whole first year and not for the first semester only. Results show that men, who have no acquaintance with English grammar nor the grammar of any language, cannot grasp the forms and syntax in twelve weeks. We should not hurry but go slowly and thoroughly. A good foundation will never have to be relaid. A year's course will give time for constant review and repetition. There will be opportunity for drills and both oral and written tests on forms and vocabulary.

I have never tried it myself but I know a teacher who drills the first half-year—in teaching Latin—on forms alone. Then when the first book is begun, there is time to emphasize

vocabulary and translation. At one seminary, the aorist is taught first. Why not? It is the most used.

Three things are absolutely necessary to translate Greek—a knowledge of prepositions, tenses, and participles. These require the most attention throughout the course. Every teacher should know thoroughly the chapters on Prepositions and on Tenses in A. T. Robertson's *The Minister and His Greek New Testament*. The forms of the participles should be learned as well as the translation of their manifold uses.

Recognition of forms is a practical aim and that is learned both by translation and parsing, by drilling on tense and voice signs, and by the putting of English sentences into Greek. There is not time for long exercises but a few sentences can be constantly reviewed. I find it is necessary to explain beforehand and to teach the student to recognize that each sentence illustrates a rule he has learned and that he is not merely substituting Greek words for English.

The principal parts of verbs are as necessary in reading Greek as in reading German. Teachers find that to attempt to learn six of them, since one or more parts are lacking, is a hard task for the student. There is no rhythm as with Latin principal parts. Why not confine them to three—the present, future and aorist? This was done in the first Greek grammar printed in this country in 1803. Students can be taught how to recognize the ordinary perfects.

Men who come to the seminary with some preparation in Greek should never be put in the class with the beginners. It kills their enthusiasm and makes them lazy. A course can be given them in which forms are reviewed and syntax studied, especially that of prepositions, tenses and participles. A grammar of the Greek New Testament should be used for this course, a modern one like Robertson-Davis or Dana and Mantey, so that the student may

realize New Testament Greek is a worth-while subject. Archbishop Trench's words still hold true, "There are few things which a theological teacher should have more at heart than to awaken in his scholars an enthusiasm for the grammar and lexicon."

As to vocabulary: the words in the beginner's book should be learned and learned well as a working vocabulary. After that, vocabulary may come from reading; the more one reads, the larger his vocabulary, although a word list of the most frequently used words in the Gospels and Pauline Epistles is an aid to students.

Word-formation and the recognition of roots also help the student to work out his own translations and to learn that "every Greek word is a picture." A book like Hoffman's *Everyday Greek* would enlarge his vocabulary as well. And again, only a modern lexicon as Souter's or Abbott-Smith's should be used. Many students are still using the old lexicons.

The second semester of the first year, reading from the Greek New Testament would awaken interest. But—verses should never be assigned for translation, at the beginning. If the student begins early to transliterate—with the aid of the King James' Version—he will never learn to translate. Let the teacher translate slowly and explain the translation or guide a translation by the student. It is a slow process but it pays in the long run. And when translation is attempted, two verses thoroughly known teach more than a whole chapter poorly memorized from an English version. A translation ought to send one back to the original and students should be urged to use a modern version like Goodspeed's or Moffatt's, rather than the over-literal Revised Version.

The constant review of forms from a grammar, not the beginner's book, should continue throughout the three years. In the second year, the study of the syntax of the cases is begun in the grammar and examples studied,

then further examples looked for in the reading. The third year, the syntax of the verb is taken up the same way. One is well repaid when the student learns how and why Greek is written as it is.

There will hardly be time in the regular course for reading in the Papyri or the Septuagint though this could be done as an extra course for those who desire to read them. Yet illustrations from both can be given by the teacher and the student made to realize how they throw light on New Testament Greek.

Of course, an emphasis on the Greek as I have outlined presupposes that parallel courses are given on the history, contents, criticism and teaching of the books. Each complements the other, and will be easier both for the teacher and student.

The order of reading the books will depend upon the teacher of Criticism. Yet if St. Mark is read first and repeated when reading the Synoptic Gospels from a harmony, the student would have a solid background for synoptic study. And if St. John's Gospel is read after the Synoptics rather than before, as is often the case, the student can read it rapidly and remember it better.

Next, the Pauline Epistles are read, the shorter ones first. Some of these could be assigned for outside reading after the vocabulary has been mastered, but do not neglect Philemon which is rich in excellent illustrations of syntax.

The Catholic and Pastoral Epistles, Hebrews and Acts are the hardest Greek. When the student has read these, he can feel competent to begin to enjoy his Greek New Testament.

I find students respond to the teacher—if he assigns short lessons and allows them to get by with little work, they will do no more. If he is a hard taskmaster, they will work for him. It all depends upon the tradition of discipline in the school. There is no such thing as making Greek easy but there is such a thing as emphasizing the important points to facilitate

translation. The men must be taught as secondary school pupils at first—they will not learn for or by themselves until their interest is aroused and until they feel masters of forms and vocabulary. So one must not have a standard that would shame a high-school teacher.

Interest can be aroused only when the teacher knows the richness of Greek himself. How many teachers in our seminary have used Moulton and Geden's Concordance or taught their students to use it? How many teachers of Greek have ever studied the grammars of Robertson or Moulton? Or Moulton and Milligan's Vocabulary? These things ought not so to be but unfortunately they are.

Every student ought to know the Greek of the Lord's Prayer and the familiar passages such as I Corinthians XIII and XV, John 1:1-14, the Beatitudes, etc. Episcopal students should know the Greek translation of the Book of Common Prayer published by the Society for Promoting Christian Knowledge and begin the practice of reading the Sunday Epistle and Gospel each week.

I know of one seminary that uses a Greek-Latin text and compares the two constantly. If a student can read a modern language, the New Testament in this, will help him in translation. German, French and Italian scholars have provided us with good grammars and lexicons and a teacher should be at home with them. One can always find something new about Greek. That is the thrill of studying and teaching it.

No apology is needed for holding up a standard that may seem impossible to attain. For it can be attained if we raise our standards and work towards them. Present results are lamentable and a shame to seminaries that pride themselves on scholarship. We are now in a position to demand the pre-seminary study of Greek as the medical schools demand pre-medical subjects. But Greek can be begun in the seminary and mastered if we teach it with the idea of mastering it.

IMPRESSIONS OF OXFORD

PROF. GEORGIA HARKNESS, *Mount Holyoke College*

"The Church's one foundation
Is Jesus Christ her Lord."

THE American Christian who sings these words as part of the more or less worshipful Sunday morning service is likely, in the first place, not to think at all what they mean—and if he does give the matter any thought, to conclude that they are not very true. Certainly the foundations which seem the more obvious in most churches are the organizational, financial, social aspects of their existence, however much their Christian substructure may be taken for granted! The dominant impression which the Oxford Conference left with me is that the words quoted above are profoundly true, and that because they are true, the Church is a unified, powerful, forward-moving body.

Unified? Is there anything more obvious than the Church's dismemberment? At the Conference the cleavage between continental and Anglo-Saxon theology, which appeared—not occasionally, but on every issue—revealed a rift more deep-seated than any ordinary denominationalism. Yet by a process which seemed little short of the miraculous, the reports when finally drawn up reached a high level of agreement and were adopted almost unanimously. Such agreement was reached not by watering down moot issues, like those in race and economics, to the dead level of compromise but by lifting up the issues and viewing them in the high perspective of the Christian Gospel. To such unity the chief contributing factors were the services of worship held every morning and evening in historic St. Mary's Church, the mingling of personalities whose diverse backgrounds were dramatized by picturesque differences in garb and speech, sustained and arduous cooperative

effort, and a high degree of managerial skill.

Powerful? The gibe which Christians must hear constantly flung at the Church—that it is dead and "a back number"—was forcefully repudiated both by the complexion and the action of the Oxford Conference. It was an assembly of influential churchmen. Many of the best minds of the Christian world were there. Yet more than any previous great gathering in the history of the Church, it brought together also laymen holding strategic positions in the political and economic life of the nations. Relatively few women were among the delegates, yet in comparison with previous ecumenical councils the opportunity extended to women for participation was most gratifying. The sight of the one hundred youth delegates who sat on the platform behind the presiding officers was a good omen of the future. Two weeks of mingling with a group such as composed the personnel of the Oxford Conference left one feeling that

"Like a mighty army
Moves the Church of God."

Forward-moving? Space does not permit any analysis of the content of the reports. It must suffice to say that I know of no pronouncement, or group of pronouncements, by any other body which even approximates the degree of social vision attained and expressed in them. Should they be taken seriously by the rank and file of church members, the world would be a different place. It is obvious that they will not be fully lived up to. Yet this does not mean that they are simply paper statements to be recorded in the archives and disregarded. They are characterized by a mood of repentance and self-criticism which augurs well for the

future of the Church. They are dominated by a note of realism in conjunction with Christian idealism which make them very vital, albeit wordy, documents.

Historically, the most notable outcome of the Oxford Conference may be the union of Life and Work with the Faith and Order considered at the Edinburgh Conference to create

the new World Council of Churches. Practically, its most significant outcome may be the recovery of a sense of mission within the Church itself. Whether this happens or not will depend upon the extent to which its ideals are carried to the constituent members of many thousands of local churches. In this work the members of the NABI have a strategic educational function.

OBJECTIVE EXAMINATIONS IN BIBLE COURSES

PROF. ALBION ROY KING, *Cornell College*

SEVERAL years of fumbling experimentation with the new type of objective examinations, based largely on imitation of my colleagues in the fields of science, language, and literature, who have been signally aided by the professional workers in tests and measurements, led the writer to a point of consuming curiosity as to the practices and attitudes of other teachers of Bible and Religion in regard to these methods. Fortified with the authority of the president and corresponding secretary of NABI, a questionnaire inquiry was sent to one hundred teachers, mostly members of the association.

Fifty teachers responded to the inquiry. Only sixteen of these had made no use whatever of the objective methods. Twenty-six had used them in Bible courses, thirteen in other religion courses, and seven in philosophy courses. No one indicated that he uses objective methods exclusively, but about two-thirds of those responding have made some use of them. This estimate for the profession as a whole would likely be too high, because the non-users would probably be more indifferent to such an inquiry, although one could not conclude that the fifty who failed to respond were all in the non-user class. Only twenty-four record a positive reaction in favor of the methods; but on the other hand only four respond with an emphatic

no. Almost half are without positive opinion as to the merit of the methods, either because of lack of experience or insufficient evidence.

Twelve teachers indicate that they test objectively for factual knowledge only; while nineteen declare that they try to construct such tests for "reasoned understanding" and "interpretation." This was probably the most surprising thing in the results, in view of the fact that objective methods have been mostly attacked and rejected on the ground that they are capable of testing only rote memory and factual information. It is only recently that the experts in testing have been making extensive claims to being able to test more sophisticated types of learning by these methods.

Many doubters on this score appear in the comments which were recorded. They are sure objective methods can test only factual information and that exams in general ought to test something more. Two of these doubters were gracious enough to send samples of their examinations. One batch of these, comprising twelve mimeographed pages, included some objective in type and some of the older essay type of questions. In view of the comments which held that the essay type were superior because they tested more than factual information, these sheets were subjected to very careful analysis to try to discover just what they were

designed to test. The conclusion seemed inevitable that if I were grading papers written to these demands, there were not more than two questions in the twelve pages which must not be estimated entirely on the basis of factual content, with slight allowances or discount for literary form. However, long ago I ceased to expect much literary form in response to five or ten questions crowded into an hour, and from students whose longhand has been acquired in the machine age. Literary form can better be acquired and demonstrated in the preparation of research papers.

These observations led to a careful study of essay examinations which I had been giving. I discovered that rarely ever did such a question confront the student with a new situation requiring reasoned interpretation or adaptation. Almost all of them demand from the student purely factual statements, and I discovered also that I was estimating such papers almost wholly for their factual content. On the basis of these observations I worked out with the senior reader an objective system for grading essay examinations in the freshman class. Instead of evaluating each question at a certain decimal of 100 per cent we estimated each on the basis of possible factual and interpretive points. Instead of grading off a certain percentage for errors and omissions we evaluated each answer for correct items. In an hour examination with seven questions we estimated 51 possible points. The scores of forty-eight students who took the exam ranged from 9 to 44 with a median score of 21.

It perhaps would not do to generalize too confidently about the nature of discussion examinations on the basis of such a small sampling. Other examiners may know better how to secure other than factual responses from their students. The point might be worth a more general study.

One of the two questions in the batch sent in and referred to above which seems to elicit

more than factual material is interesting for analysis. It reads as follows: "If you were an official representative at the Council of Jamnia, what would you have to say regarding the inclusion into the canon of Ecclesiastes, Song of Songs, Esther?" All that this question seems to call for aside from factual information about the documents named and the working of the Council is a statement of the students attitude toward the theoretical problem involved. The question of attitude on the part of students is highly important, but it is never a safe basis for evaluation of the student's learning. When it is mixed up with an examination for the purpose of grading, the student's normal reaction is to give back to the professor exactly what he thinks will please him, not what he actually thinks.

For the purpose of testing attitudes the objective type of question is admirably suited, but a test for that purpose should be specifically set up and administered with the distinct understanding that it is not given for the purpose of grading achievement. It can be a very useful instrument for counselling the student and for guiding the teacher in his plan of presentation of materials.

The above question set up in the objective pattern as a test for attitude might take the following form: (The three books should be divided into separate test items).

If you were an official at the Council of Jamnia check the attitude you would take in the debate over the inclusion of the Song of Songs in the canon:

- The document is the work of an ancient inspired writer and therefore should be included whether it pleases our present taste or sense of fitness or not.
- The writing contains nothing of religious or theological significance and therefore is unworthy of a place among the inspired Books.

- For its merit as poetic and imaginative literature, quite apart from its religious or moral teachings, it is worthy a place in the canon.
- The Book is a beautiful allegory of God's love for Israel and is meant to be interpreted for its spiritual meaning, therefore it is intended by God for the Holy Word.
- (Write in your own statement if none of these is satisfactory).

The primary purpose of this paper is to report the extent of the present use of objective methods, but the comments which came in furnish such excellent evaluations that I shall quote two of them. "I have used the objective tests to cover a book or large amount of readings in a short time, so that I could be reasonably sure that the students were covering the work. I have found it very helpful in getting at the students' appreciation of and mastery of rather large areas of material." (Frank G. Lankard, Drew University).

"I prefer the objective test for several reasons: (1) It enables one to cover a larger amount of subject matter in a more detailed manner. (2) Students cannot 'pad' their papers with only slightly relevant material. (3) Students' scores are free from the effect of the reader's personal equation which often reveals itself as essay questions are being marked. (4) The objective method serves as a check upon the worth of the examination questions; when the scores pile up at either extremes of the distribution, I discover poorly phrased questions, inadequate preparatory work in class, or other factors upon which I can improve. (5) The mechanical advantages are obvious. Hours ordinarily spent in worrying over ambiguous statements, illegible writing, and irrelevant comments are transferred to working out comprehensive, significant examinations. That there are disadvantages to be overcome is, of course, clear. I doubt

whether teachers should be encouraged to work out objective tests for themselves without grounding themselves in testing techniques. Such tests are not easily constructed." (Edward Bartlett, De Pauw University).

The concluding statement of Professor Bartlett is important, but it need not discourage the aggressive teacher. Can any of us be justified in an easy excuse for failure to make a thorough study of this business which bulks so large in our work? The help of the professional testers, which can be supplied in such a testing manual as Ruch, *The Objective or New Type Examination* (Scott Foresman), and persistent work at the construction of objective items are necessary to proficiency.

The Testing Bureau at the University of Minnesota holds that a general examination ought to be designed to test four things: the vocabulary of a field; the mastery of factual details; underlying principles and their application; the ability to analyze new situations presented. For all of these it is claimed that objective types furnish the best procedure. The bureau is said to have catalogued 40,000 test items covering the entire curriculum of the General College, and to have each of these rated by a process of statistical validation. Bible figures in this as a unit in the history of English literature.

It should be stressed that grading of students is not the only, or perhaps the chief purpose of a testing program. Wherever any effort is made at the individualization of instruction the well-constructed examination will furnish the best means for diagnosis of student needs. All of us are painfully aware of the diversity of pre-college preparation of the students who enroll in Bible and Religion courses. Every beginning class contains a diversity in range from those who come from highly efficient church schools to those who have never opened the pages of a Bible. An objective examination on general Bible information and

religious attitudes given at the beginning with the definite understanding that it is for diagnosis and guidance of both students and teacher and not at all for grading purposes will give the teacher his best instrument for guiding his work and directing the individual students.

At Cornell College our introductory course is the Life and Teachings of Jesus. Within the first two weeks we give this class an examination on the whole of the Gospel of Mark with a minimum of interpretive material. Students who make a high achievement are released from certain requirements and directed toward creative individual projects. In the religious problems course a similar use is made of a vocabulary test. In all fields the mastery of vocabulary is the greatest initial difficulty for the student and the assumption of it is the commonest failure of the teacher. Such a test has been an aid to the student and a guide to the teacher. We have made no adequate attempt at the construction of an attitudes test. It is probable that such a test can best be handled as separate items interspersed in a diagnostic test for vocabulary and factual information.

The possibility of a standard testing program for Bible, Religion, and Philosophy was included in the questionnaire and provoked a varying response. Only six responded no, and twenty-one circled the yes to indicate that such a program might be workable and desirable. Comments point out the well known difficulties, such as the lack of coherence in teaching aims, and the wide variety in points of view and content in our courses. But these difficulties represent problems which such an organization as NABI is designed to correct. It is also likely that a standard testing service would help to unify our teaching in aims and content.

A more practical and perhaps greater difficulty would be the expense. The demand

for the tests would not likely attract the investment of a commercial publishing concern. The Cooperative Test Service at Columbia University, which has worked in the fields of social and natural science and languages, has estimated that its work has cost approximately five dollars per item for all the labor of validation, stenography, and printing. It ought to be done for less by the cooperative effort of teachers in a certain field. A beginning might be made by selecting such a field as the Life and Teachings of Jesus and work together by exchanging and criticising tests. Stenographic expense and the labor for statistical analyses might be provided in many schools by making it a project under NYA. Teachers who have a course built around some standard text book might also form a unit in such a testing program.

In spite of the wide expression of interest in the newer methods of testing this inquiry seems to reveal that very little adequate experimental work is being done in our fields. We seem to be lagging behind our colleagues in other departments. The nature of our subject matter may warrant our slowness, but it would turn out to be pure rationalization if it permanently retarded our efforts. A very few seem to be working at testing with an experimental attitude which gives promise. We may profit by courting the interest of those experts on our campuses who seem at present to have laid exclusive claim on the word "education" as applied to their departments. Among all the phases of our educational procedure now undergoing fire and radical change the testing business is not the least. Perhaps all exams should be abolished. It would be popular with both students and faculty, but so long as we have them all are agreed that they should be adequate and objective.

A PLEA TO BIBLICAL SCHOLARS AND ARCHAEOLOGISTS

SOPHIA LYON FAHS, *Union Theological Seminary*

IT was with much hesitation that I accepted an invitation to become a contributing editor for a magazine representing a group of learned Biblical scholars and archaeologists. In spite of a realization of my incompetency for participation in such a fellowship, I was won to the task because of a keen sense of need, which I believe I share with many Church School teachers. This is a need for a franker mediation of the findings of scientific research than has yet been provided for us in order that we may worthily reconstruct our religious education in the light of all that is now known.

My present mood, however, is not that of a suppliant asking for crumbs from some bounteous store. It is rather that of a laboring man in revolt. We have been seeking for facts and those who possess sound knowledge have felt constrained to cater to our emotional biases. We have asked for bread and have been served with sweets. The fault has not been with the quality of the scholarship. It is rather in the way this scholarship has been mediated to us. There is need, therefore, that we get together for some sort of constructive planning, since at the present time neither teachers nor children are receiving what the situation requires.

Perhaps the meaning of this introduction may be made more apparent if I give my reactions to two books which have appeared during the last two years. I refer to Dr. Edgar Goodspeed's "Junior Bible" published by Macmillan during the last year, and Dr. H. B. Sharman's "Jesus as Teacher" published by Harpers in 1935.*

*THE JUNIOR BIBLE. Edgar J. Goodspeed, Macmillan Co., 1936. 286 pp. \$2.50.

JESUS AS TEACHER. H. B. Sharman. Harper & Brothers, 1936. For other reviews see Church School Publications in Book Reviews, below.

The readers of this magazine will recognize that both of the authors are outstanding Biblical scholars. We acknowledge our great indebtedness to each of them for past contributions toward our understanding of the Bible.

From the point of view of artistic printing and make-up, the books are each a delight. Such beautiful book-making has been all too rare in the field of religion.

Both books consist primarily of selections from the Bible, Dr. Goodspeed using the entire book from which to make his selections, while Dr. Sharman confines his volume to materials from the four gospels.

Dr. Goodspeed has chosen those portions which in his judgment "are the most interesting to boys and girls between ten and fifteen years of age." He does this in the hope, as he says, that these young people "may develop a fondness for the Bible which they may never lose."

Dr. Sharman has made his choices in order to set forth *all* those teachings and *all* those records of Jesus' activity as a teacher which, in his judgment as a scholar, he regards as being reasonably trustworthy records. He has produced his book in order that readers may have the historical records of Jesus as a teacher freed from the warping and additions of a later generation and thus may be able to come to their own independent "conclusions as to both teachings and events." Dr. Sharman has eliminated nothing merely because it may not prove interesting or may be difficult to understand. He has made no effort to retranslate the authorized version into the language of today.

Neither of these two books is really adapted for practical use by boys and girls, although the Junior Bible avowedly has been written for that purpose. Yet strange as it may seem, Dr. Sharman's book should prove the more useful

of the two to a Church School teacher. This is due primarily to the fact that in producing his book, Dr. Sharman has shared in a forthright manner all his scholarship bearing on the problems involved in making the book, while Dr. Goodspeed seems to have given us mainly the results of his own emotional attitudes toward the Bible as a book. He seems to have rather casually laid aside much of his scholarship in order to gain the interest of children.

To attempt in this day to create one volume including even the most important of the stories out of the entire book which might be interesting to boys and girls is in itself an undertaking of little value to us as teachers. In the days when the Bible was regarded as one book containing one long unified story with a plot and a climax, this story could be shortened and given effectively to children. But now Church School teachers have learned at least this much from Biblical scholars—that the Bible is a collection of books, having differing values and presenting differing religious and ethical attitudes. To hope to develop a fondness for the book as a whole is no longer a justifiable goal. Only the indiscriminating can now acquire or retain such a fondness.

Furthermore, the difficulty in using the Bible with children is not in our inability to find stories that will hold their interest. Nor is it one of presenting the Biblical materials in simpler language. The difficulties are many and are much more fundamental. They lie in the confused and contradictory and unreliable nature of large parts of the records and in the unscientific interpretations of experiences embodied in most of the accounts of miraculous events. They lie in our inability to discover what really happened and what is myth and in the condensed and undramatic ways frequently used in telling significant experiences. They lie in the low ideals of a good life that motivated some of the most notable of Biblical characters.

It is surprising to find in the Junior Bible among the stories chosen for their special interest to children so many of the old favorites of traditional days—such as Jonah, Samson, David and Goliath and Daniel in the lion's den. Dr. Goodspeed, to be sure, explains with a gentle reserve that such stories were believed in those days because of the greatness of the men about whom they were told. To depend on such stories to give the basis for appreciation of these men by children today, however, seems the very courting of disappointment.

The difference between the manner in which the two authors have chosen their material may be illustrated by their handling of what Dr. Goodspeed calls "The Sermon on the Mount" and what Dr. Sharman designates as a "Discourse on Standards of Righteousness."

In this section, Dr. Goodspeed has included all the various sayings of Jesus on many subjects which the author of Matthew collected and put into the fifth, sixth and seventh chapters of the first gospel. These sayings are presented without paragraph headings to help the reader to bridge the gaps between the disconnected bits of teaching.

On the other hand, Dr. Sharman has given in this discourse only those teachings which from his viewpoint as a scholar he considers as belonging to that discourse. All the varied sayings not bearing on this theme, he puts in those settings where he believes they were uttered. We may not agree with Dr. Sharman's conclusions, yet at least we can know that we have his forthright expression of judgment. The result is that a youth reading the discourse in the one book would be left confused regarding Jesus' message, while after reading the discourse in the other book he could scarcely escape being impressed by the forcefulness of the teaching.

Much of the literature on the Bible produced for children is motivated by this same vain hope with which the Junior Bible was produced—

that of instilling a fondness for the old old stories. Writers seem not to know that modern children become realists at an early age. Children in progressive elementary schools have a large fund of information regarding many ancient peoples—Egyptians, Babylonians and Phoenicians. They would like to have the story of the ancient Hebrews told to them in a like objective manner. They learn of great leaders and reformers in many lands. They should be given a vivid and historically reliable story of Jesus of Nazareth. A book of the type of Dr. Sharman's gives us as teachers at least a foundation on which to build. We need to have other similar foundations laid for parts of the Old Testament.

Among the groups that are leading in the direction of a richer and more thorough-going mediation of Biblical scholarship for our religious schools is the Department of Synagogue and School Extension which has its headquarters in Cincinnati. Dr. Jacob S. Golub's three books "Israel in Canaan" "In the Days of the First Temple" and "In the Days of the Second Temple" represent a pioneer effort toward a

more objective and intelligent approach to our religious past.

Such books, also, as Sir Leonard Wooley's "Abraham" we devour avidly, for if we are to tell stories of Abraham to children we think we should tell stories which, at least, might have been true. We are grateful also for such a book as Dr. Graham and Dr. May have written, entitled, "Culture and Conscience." We continue our attempt to make use of the insight given us by the critical scholars of the Biblical documents, but just now we are watching with especial keenness for more adequate presentations of the findings of archaeologists. We need much help in interpreting the significance of what is being discovered.

Our plea, then, as teachers of religion in the Church Schools of the country, is for more confidence in our ability and in the ability of children to face reality and for a frank, though necessarily simple, sharing with us of the understandings gained both through literary research and through the exploratory expeditions to lands where records of ancient cultures lie buried.

NOTES ON CURRICULUM

DAVID E. ADAMS, *Mount Holyoke College*

INASMUCH as various members were engaged during the year in securing certain data on curriculum from various groups of institutions, it has seemed likely that some record of this material might be of interest to the Association.

The writer's assignment was to seek information from a number of colleges and universities, enrolling over 800 students, not church-connected, on the points which were to be discussed. Of thirteen responding to inquiry three only reported any requirement in Bible and Religion for graduation. These three indicated that the requirements made (varying

from three to four semester hours) produced little unfavorable student reaction. Where the work was purely elective, estimated election varied all the way from one to 50% of the student body. The range of courses offered by the group was as follows: Bible 13 courses, Christianity 9, History of Religions 11, Philosophy of Religion 9, Religion and Contemporary Life 9, Psychology of Religion 3, Religious Education 2. To a question as to the methods chiefly employed (lecture, discussion, project) six stressed the combination of lecture and discussion, five stressed the project method, two lecture, and one discussion. As to the approach

chiefly used, the following classifications were suggested: historical, literary, philosophical, social problems, cultivation of spiritual values, vocational. Eleven put historical first; 1 put literary first (6 put it second); 3 put philosophical first (7 put it third); 1 put social problems first; no one put spiritual values first (3 put it second); no one put vocational first (5 put it sixth). To a question about cooperation with other departments, all but one gave a qualified affirmative. To the question as to whether the existing curriculum provides a satisfactory approach to life, there were numerous brief affirmatives, and two statements worthy of note as challenges to our thought about objectives:

"I hardly see how this admits of answer. Satisfactory to whom? I think that there might possibly be fruitful discussion of the meaning of 'satisfactory' approach. For instance, do we want to make theists? Social reformers? Mystics? People who understand the nature of religion and its relation to other cultural expressions? Fundamentalists? Humanists? Our own biases in these matters will apparently determine what we consider the possible contribution of courses in religion to a satisfactory approach to life. Is it possible that in a liberal college nothing is proper beyond an attempt to get the student to understand, and that such maturity of attitude which only understanding can bring is the 'spiritual value' at which we should aim?"

"the present educational system places emphasis upon the acquiring of a certain amount of culture and the accumulation of facts—all very well, but terribly lacking in 'meanings.' The outstanding change needed in our entire educational system in America today is the bringing in of emphasis upon meanings and values, relating culture and facts to social relationships and social evolution, an appreciation and understanding of the forces at work to make or mar humanity tomorrow. Students with a smattering of Keats and Shelley in their brains today will have shrapnel in their brains tomorrow; students able to build bridges and tunnels under rivers today will be dropping bombs with poison gas tomorrow if we do not begin educating the next generation in values."

The discussion included a good deal of attention to the comments of Dr. Gould Wickey and Dr. Ruth Eckhart on "A National Survey of Courses in Bible and Religion in American

Universities and Colleges" made by them under the auspices of The Council of Church Boards of Education and published in *Christian Education* for October 1936.

The Foreword of the Survey included the statement: "We believe that religion must be at the heart of the curriculum, and that the Bible is the one book which shows the way to the Father of men and reveals Him who is the Way, the Truth, and the Life."

Dr. Wickey's interpretation of the survey, given in his Monday afternoon address on "The Educational Challenge to Biblical Instructors," was in accord with the emphasis of the statement above. He urged that the study of religion, and especially of Christianity, deserves a place in the curriculum proportionate to its importance in life, and raised the question whether, in the light of the Survey, the place now occupied by courses in Bible and Religion is adequate. He suggested that objectives should be more carefully considered by teachers and administrators, who should, in his opinion, never lose sight in their own thinking of the reality of sin, the necessity for regeneration, and the availability of a Saviour; the lack of this element in conscious objectives seemed to him responsible for the ineffectiveness of many courses now offered. He further suggested that nothing but the best training is worthy of teachers of religion, and incidentally stressed the danger of an over emphasis on research to the detriment of teaching, where the "outcomes" are more important than the results of examinations.

This point of view as to the relation of courses in religion to the curriculum may well be compared with a statement from the Report of the Special Committee of the Faculty on Religious Education at Princeton, published in April 1935: "We are free to pursue the study of religion as an element of liberal culture and as one of the humanities. Except as such, the Committee must refuse to recommend any re-

ligious instruction whatsoever as part of the curriculum of the University."

It is the writer's conviction that there is real danger in giving courses in religion a preferred status, by requirement or otherwise, in the college or university curriculum. The weakness of much religious teaching lies in the very fact that it *appears to the student* to be on a different basis from other academic studies and that it is subtly (and sometimes not so subtly) propagandist, rather than historical, literary, or philosophical in temper. Thus the student may come to feel that his conclusions are hopelessly prejudged, and not his own independent discovery.

It is the writer's experience over a period of some ten years that students electing courses in religion seek, in the main, three principal things: substantiation of inherited spiritual values which they find tending to be upset in other studies; reconstruction of personal thinking as the next step beyond the disillusioned skepticism common as a sophomore undergraduate attitude; and the sincere search for knowledge and adjustment as against conscious

ignorance in a field which he is beginning to realize as important.

The adequate meeting of these needs would perhaps constitute the "satisfactory approach to life" referred to above. It is the writer's further experience that this can best be accomplished not through formal requirements for graduation, but through the offering of elective courses, adequately publicised to the undergraduate body and interestingly taught, designed to give an understanding of the history and development of religion; the specific history of current religious ideas including familiar worship forms; and the discussion of problems of thought and of social organization, as they are related to religion. This involves for students who would do more than introductory work the development of adequate historical and literary-critical techniques, including the use of languages necessary to pursue his studies and use his materials intelligently.

Further discussion of the whole problem of curriculum, including content, is manifestly in order, both in the pages of the Journal and on future programs of the Association.

REMARKS ON CURRICULUM

PROF. ERDMAN HARRIS, *Union Theological Seminary*

MY interest at the moment is the religious instruction of students in our secondary schools. In this field, statistics on courses and hours and credits are important for purposes of survey, but they tell us very little about the effectiveness of the work that is being done. One remark I overheard recently sharpened this conviction up for me. In commenting on the Bible course in a certain school, a former student remarked: "That was the only course in which it was considered perfectly legitimate to cheat"—yet in any survey credit would be given to the school for having such a course. In another school, the school, and in some cases the *sine qua non* of a well-rounded program in religion and re-

Bible class was taught by a Prussianized instructor who was relentlessly "hard-boiled" about both discipline and the mastery of factual information; and students agreed there was nothing "religious" about the atmosphere or results of the work. This course also would be listed to prove that that particular school was making definite provision for religious teaching.

The one point I should like to make this evening is a positive one: that when religious instruction in the class-room is properly handled, it becomes the manufacturer of all sorts of desirable by-products in the life of the religious activities for the entire school. I shall

arbitrarily list some of these desirable by-products:

1. It should aid in the interpretation and enrichment of the worship services, daily, Sunday, and special, by providing an opportunity to discuss and study the meaning of worship and the significance of religious symbols.

2. It should aid in the improvement of worship services through the enlistment of criticism and evaluation of what is being done as a part of the study of how worship ought to be conducted to be helpful.

3. It should provide opportunity for the discussion of problems arising in other courses (biology, medieval and modern as well as ancient history, poetry, drama, etc.) where there is not time in the other departments to wrestle with the underlying religious aspects of the subjects.

4. Out of it should grow naturally and spontaneously informal groups of a voluntary nature to push farther on into fields which cannot be discussed for all as successfully in class. At Lawrenceville, where we have had no voluntary religious society the last few years, one is now spontaneously forming at the request of the students as a result of the classroom work.

5. It should stimulate the desire for interviews, individual or small group, on moral, religious, vocational and kindred topics.

6. It should be regarded as an opportunity to discuss the impact of visiting speakers and preachers where what they have to say is relevant to the work of the courses, which should be *very often*.

7. It provides a chance to get Jews, Catholics, and Protestants to the place where they understand one another better.

8. It provides an opportunity to relate the movements bidding for student support (peace, industrial democracy, racial rapport, etc.) to the spirit of great religion.

9. It should increase the circulation of

books in the library on moral and religious topics.

10. It provides a method of explanation of the purpose of conferences on religion to which the school sends delegates.

11. It can stimulate interest in movies, plays, etc., which deal with ethical issues. It can be the source of demand for certain movies to be shown at the school (i. e. Breasted's "The Human Adventure," "King of Kings,") or the production, at the school, of religious plays.

12. By a carefully worked-out program of projects, readings, recitations, essays, and discussions, it can be made the most interesting course in the curriculum.

One suggestion about purpose and method in the classroom: The past must be made to *live*, and to *live* for boys and girls a thing must be understood as far as possible in terms of experience. Therefore, Augustine's stealing apples from his father's cellar in order to be known as a "good fellow" by his gang; Joseph's resistance to Potiphar's wife's blandishments; Peter's denial of Christ; Christ's break-up and exposure of the racketeering in the Temple; Paul's upsetting of the trade in silver images; Shaftesbury's witnessing of the pauper's funeral; Socrates' drinking of the hemlock cup; all these things and a thousand more must be *recreated* by story, reading, picture, if possible (the Motion Picture Producers and Distributors of America publish a series of "stills" from good historical movies), and discussion so that they become both *understood* and *felt* as the living experience of men who are as *real* as those who live next door. This is the *ideal*. If this is accomplished, history ceases to be in any sense a catalogue of dates, rulers, and battles, and becomes the source-book of human experience where men and women reacted with courage or cowardice, loyalty or betrayal, intelligence or stupidity, to the problems that confronted them in this mysterious universe.

BOOK REVIEWS AND ANNOUNCEMENTS

ABRAHAM: RECENT DISCOVERIES AND HEBREW ORIGINS. *By Sir Leonard Woolley.* Scribner's, 1936. Pp. 299. \$3.00.

Sir Leonard Woolley is probably the most widely known archaeologist of today, aside from Sir Flinders Petrie, the Nestor of excavators. This deserved reputation is mainly due to his twelve consecutive seasons of successful digging at Ur, the traditional home of Abraham, as well as to his outstanding talent as writer and lecturer. The book before us is well and clearly written, presenting a vivid sketch of life at Ur about 2000 B. C. (pp. 72-142, 192 ff.), together with much debatable material. Woolley is sound and judicious when he controls the facts, but there are a number of pertinent fields in which he is very obviously not at home. A few illustrations must suffice. On p. 25, for example, he shows singular unfamiliarity with archaeological discoveries in Palestine. He states that the ostraca of Samaria were endorsements written on clay vessels, whereas they are simply sherds on which a description of the contents of a shipment of wine or oil was written. Their publication by Reisner is dated 1929 instead of 1924. He mentions "the two tablets from Tell Mesilim, the five from Megiddo," where "Mesilim" (the ideographic reading of the name of an early king of Kish in Babylonia) is a mistake for "Mutesellim," this tell being *the site of* ancient Megiddo. Moreover, no cuneiform tablets have been found at Tell el-Mutesellim-Megiddo, though eleven were found by Sellin at the neighboring site of Taanach, and two were more recently unearthed at Shechem. All these slips occur on a single page; we refrain from giving further illustrations from the archaeo-

logical field.—In biblical philology the author is inevitably dependent on others, but a sentence like the following (p. 168) is a little too much: "In the Old Testament the non-Hebrew word *tehom* translated, on the strength of a later gloss, as the 'darkness' that was on the face of the primeval waters, is beyond question the same as the Babylonian Tiamit, the goddess of chaos." The word *tehom* is good Hebrew, as we know from its form, from many other occurrences in the Bible and in early Canaanite literature (Ugarit), and from its Semitic cognates. It is correctly translated "the deep" in the English Bible; another word is used for "darkness." Ror "Tiamit" read *Tiamat*, whose name means "salt-water sea" in Accadian (Assyrian) but who represents the primeval ocean in Babylonian mythology.—The author is also weak in general ancient Oriental history. For instance he identifies the Amorites, whom he considers near kinsmen of the Hebrews (which seems to be correct in a measure) with the people whom he variously calls Harrians, Subaracans, and Hurrians, whose language was as un-Semitic as Sumerian, and whose physical type was pure Armenoid (pp. 45, 168, 175 f.). On page 123 he says that money, in our sense of the word, was not invented "till the days of the Persian Empire, in the eighth century B. C." True coinage came into use first among the Greeks, probably in the seventh century B. C.; Darius I introduced it into the Persian Empire about the end of the sixth century, a generation after the founding of that empire by Cyrus. Examples might be multiplied with ease.

However, as said above, the book is well written; the author has made a serious effort to follow modern critical students of the Bible,

and he avoids the impossible position held by Sir Charles Marston. He is definitely correct in pointing out that the J-E documents are the result of a very long period of oral tradition, but that P utilizes ancient written documents in many cases (though he probably exaggerates this contrast). His last chapter is a valiant attempt to explain the origin of the patriarchal chronology, an attempt which may be partly right, in spite of the lack of illustrative evidence of really comparable type. What a book he might write if he would take the trouble to master certain essential fields!

W. F. Albright

Johns Hopkins University

JESUS. *Mary Ely Lyman*, Edward W. Hazen Foundation, Inc. 1937. X-60 pp. 50c.

This little volume of seven brief chapters is one of the newly projected series of books on the Hazen Foundation. It sets a high standard. It is a marvel of effective condensation, appreciation of what is important for the general reader, and beautiful literary style. The committee made no mistake in selecting Mrs. Lyman to write the volume on Jesus. A brief, but excellent and up-to-date bibliography is appended. The reviewer would have liked some recognition in the appendix that the two-document theory of synoptic origins does not represent the final thought of many modern scholars about the sources for the life of Jesus. Some of the uses to which this lovely little volume might be put are these: the first assignment after the gospels themselves for any student of the life of Jesus in church school or college class, or as a unique substitute for Birthday, Christmas and Easter cards for those of one's friends who have a deep appreciation of what Jesus has meant in human life.

Goucher College

Mary E. Andrews

WE WOULD KNOW JESUS. *By John A. Scott.* Abingdon Press, 1936. Pp. 176, \$1.50.

This little book presents four lectures given on the John C. Shaffer Foundation at Northwestern University for Promotion of the Appreciation of the Life, Character, Teachings, and Influence of Jesus. Apparently printed as they were originally read, the lectures are in a fine literary style, with a masterly sweep of thought and a splendid diction. It is regrettable that when the lectures were put in book form they were not more fully documented and that the book was not indexed. Such features would have heightened the usefulness of the book to students, for the book contains a wealth of material. I regard it as a good book for students to read at the close of a formal course in the life and teachings of Jesus, in order to appreciate Jesus in perspective against the very wide background of Greek thought and culture. The lectures deal with the creation and preservation of the Gospels; Luke, as a Greek physician and historian; Jesus, as reflected in non-biblical sources; and a comparison and contrast of Jesus and Socrates.

Elmira College

Elmer W. K. Mould

A VINDICATION OF PAUL. *H. R. Percy.* Thomas Nelson and Sons. 1936. XI—254 pp. \$1.50.

This book, by its own avowal, is a "psychological-theological" (the reviewer would reverse the adjectives) study of "the greatest Christian thinker of all time." It is definitely apologetic as the title indicates; it would re-establish Paul's thought which has been misunderstood almost since his death. It is very definitely unfair to the book to omit discussion of Paul's "system" as given by the author, who seeks to rehabilitate Paul as a "systematic" thinker in the face of much that has been written to the contrary. The coolness with which this author disposes of the statements of

some of the most eminent scholars who have written on Paul is nothing short of amazing. Space limits forbid mention of these also.

More than a third of the book is background based upon fairly wide reading in secondary sources; primary source material is limited to two references each to Josephus and Epictetus. The author stresses the importance of the Apocrypha and Apocalyptic; for the latter he has far more respect than have many modern scholars. Paul's acquaintance with Greek thought came from the Apocrypha, in particular from the Book of Wisdom, and from informal conversation with Greek acquaintances. The latter were also his source of information about the mysteries, since there was no appeal in these for Jews. One wonders if the author purposely ignores the work of Professor Goodenough and Professor Willoughby, and even that of Philo in this connection. All through the book Paul is very carefully insulated from all Hellenistic influence. The little Stoicism allowed him must be mediated through a Jewish source, the Book of Wisdom. With these predilections it is not surprising to find him in stark opposition to the writers who, since F. C. Baur, have seen Paul influenced by Hellenistic ideas and practices.

It is a big undertaking to dispose of everything in Paul that points to Hellenistic rather than to Jewish influence, but the attempt is made, none too successfully in the judgment of the reviewer. Limitation of the indwelling Spirit to the "sanctified" who have been previously "justified" or acquitted, due to their "personal choice and repentance" is not an adequate view of the Spirit in Paul. The author assumes the necessity of repentance as a cardinal doctrine of Paul, although one of the strange things in Paul, the Jew, is his almost total neglect of the repentance-concept. Any concordance will reveal the paucity of the terms indicating repentance.

The conversion of Paul "was brought about mediately, through the mental convulsion of a sincere, confused, but highly trained Pharisee." It was not an experience "of personal salvation, but a commissioning and impulsion to preach the Gospel he had once despised."

We have here an intellectualistic approach to a man whose claims to learning are based upon one statement in the Book of Acts, a man who neglects to mention his rabbinical training in Jerusalem even though he took care to list his gains from his Jewish heritage. The book has a fairly extensive bibliography, sometimes inaccurate in detail, but, unfortunately there is no index.

Goucher College

Mary E. Andrews

A GUIDE IN THE STUDY OF THE APOSTOLIC AGE. *Edward Hooker Knight*, Hartford, 1936. VIII—83 pp.

This 83-page book of outlines is designed to meet the needs of three classes of students: those in college Bible courses, those in training schools for lay leadership in the church, and members of adult classes in church schools. It is a good example of the analytical type of Bible study and should acquaint the student with the content of the books studied in this manner. This type of study, however, is not so much used at the present time. The reviewer's quarrel with the volume is in the age of the reference works listed. The author evidently considers most books written after 1900 to be unsuitable for his purpose. But even standard works, including articles in Bible dictionaries, become out of date in time. If this were not true the processes of revision, of producing new editions with at least the bibliographies brought up to date, would not be considered necessary or desirable.

The placing of the New Testament books in the outline is very conservative: the Epistle of James is cited as a source for the period

35-46 A. D., the Pastorals for 58-65 A. D., I, II, III John are the letters of the Apostle John. The Imprisonment epistles must have proceeded from Caesarea or Rome. "The present trend of scholarship is overwhelmingly in favor of that at Rome." There is no mention of the attention that scholars have been giving to the probability of one or more imprisonments of Paul at Ephesus. This book seems to be the crystalization of course outlines used for many years with no evidence of awareness of the changes that have come in modern New Testament study.

Goucher College *Mary E. Andrews*

THE PASTORAL EPISTLES. By Sir Robert Falconer. Oxford University Press. Pp. viii, 164, 1937. \$3.75.

With the growing doubt as to their Pauline authorship the Pastoral Epistles have become more rather than less important, illuminating as they do that obscure period after Paul's death which was perhaps the most critical in Christian history. The former President of Toronto University has given us a singularly able and penetrating study of these Epistles. It consists of a critical Introduction, followed by a new translation, in which the text is rearranged and the main difficulties elucidated in brief but pregnant notes. Sir Robert Falconer maintains that while the direct Pauline authorship must be abandoned the Epistles are based on his notes and instructions, and reflect his activity in an interval between two Roman imprisonments. The value of the book consists, however, in the light it throws on the thought and language of the Epistles. Particular attention is given to characteristic terms, such as "Eusebeia," in which the author sums up his main conceptions. Sir Robert Falconer unduly presses his view of the Epistles as principally concerned with church order, which is only touched on in a few incidental passages. But his own experience as an

administrator enables him to treat this part of his subject with peculiar weight and insight. Much in the book will only be appreciated by experts in Hellenistic Greek and early church history, but everyone will recognize the freshness and ability of this latest contribution to a study which has been too much neglected.

Union Theological Seminary *E. F. Scott*

THE AUTHORITY OF THE NEW TESTAMENT. R. H. Malden. Oxford University Press, 1937. 94 pp. \$1.50.

The right of the New Testament to serve as the final and absolute authority in faith and morals this pithy *apologietta* for revealed religion finds in: (1) its trustworthy documents (whence its repudiation of *Formgeschichte* as 'extraordinarily perverse and wrong-headed,' 'ultra-academic,' and 'remote from reality'); (2) the momentous Figure which they and all subsequent Church history endorse, of inexhaustible significance, an unfailing source of moral inspiration and guidance; (3) the moral fruitage of Christian principles where consistently 'applied,' earnest of further possible developments.

Strewn with provocative sermonic seed-thoughts, its value is not to be gauged by its brevity, nor solely by its frequently disputable critical findings, as e. g. the historical weight attached to the Fourth Gospel, and its chronology of the New Testament writings. The author possesses a decided flair for trenchant utterance.

Connecticut College *Paul F. Laubenstein*

THE BEGINNINGS OF THE CHRISTIAN CHURCH, by Hans Lietzmann. Translated by B. L. Woolf. (The International Library of Christian Knowledge). 1937. Pp. 406. Charles Scribner's Sons. \$4.00.

Intended as the first volume of a projected "History of the Christian Church" this book

covers the early formative period up through the development of Gnosticism at the end of the second century. In a most readable style and with a most convincing grasp of his material, the author develops the wide religious and social background out of which Christianity sprang and against which it grew. The influence of Palestinian Judaism is traced from the Maccabean days of glory through early Messianism, Pharisaism and ascetic sects to John the Baptist, Jesus, and the early Christian group in Jerusalem. Dispersion Judaism is portrayed graphically with its freer spirit, reaching out a welcome hand to the Gentile world. "It made the greatest efforts to spread its views and to gain adherents to its religion from among the pagans. Jesus and Horace agree in declaring proselytization as a characteristic of the Jewish nation,"—an impetus which survived the collapse of the Jewish state only in the Christian churches springing up about the synagogues.

The career of the historical Jesus occupies a small part in this narrative of "the beginnings," 22 out of 400 pages. In the gospels, however, can be discerned "the genuine rock of reliable information upon which the historian can build," and the author in his few pages makes a penetrating appraisal of the evidence and a comprehensive resume of the life and teachings of Jesus. With the churches and their leaders, from Paul to Valentinus, the book deals in great fullness: with the early passing of Jewish Christian leadership; with the parallel streams of Hellenism and Paulinism, bringing into contrast the allegorizing influence of Diaspora Judaism in Christianity and the stricter Pauline interpretation of the Law; with the emergence, through the throes of Marcionism and Gnosticism, of the Catholic church. A book to be widely read, its value to the student is marked by its thorough documentation.

Frederick M. Derwacter

William Jewell College

OUR FAITH IN GOD. *W. R. Mathews.*
Student Christian Movement Press. 1936.
Pp. 128. 2s 6d.

This book, first of a proposed Diocesan series designed to promote the study of Christian doctrine among church people, is written in simple language, presupposing in the reader no special knowledge of theology. In all matters relating to Biblical scholarship it reflects the modern historical approach. But the critical reader will note an occasional phrase suggesting that the layman is not to be trusted too far lest he go astray. He is reminded at the outset of the "incontestable superiority of the Christian faith." He is assured that "the critical intelligence has a definite part to play in the development of religion" but it appears that this part is to discover, if possible, *confirmation* of the belief in God. The analogies used in the effort to clarify the difficult doctrine of the Trinity would, if carried to logical conclusions, lead to "dangerous" speculations. In spite of these warnings against trusting the processes of thought too far, especially if there is any chance that the doctrines of the Church be questioned, the discussion of theological problems is exceptionally good. The chapter on the development of the Hebrew conception of God is masterly. A useful book for a lay study-group, but in view of the problems raised, the leader should have theological training.

Mount Holyoke College

D. E. Adams

CHRISTIANITY AND OUR WORLD.
John C. Bennett. Hazen Books on Religion,
distributed by The Association Press. 1936.
Pp. xi, 64. \$.50.

An excellent brief treatment of certain of the more difficult problems of the day in terms simple enough for undergraduate reading. In brief commentary the secularism of our time is set against "What Christianity means." Clearcut statements about God as necessary to

the intellectual explanation of existence and as the final source of moral obligation; the relation of Jesus to God, to man, and to history; worship; the problem of evil—these constitute the first chapter. Succeeding chapters work out the implications of the positions taken for Christian ethics, for its application to the problems of the economic order, and the issues at stake in nationalism and war. The treatment clearly reflects the current trend of theological thought in America, in general taking the position of Reinhold Niebuhr on the ethics of social reform. The preliminary statements are dogmatic, but should furnish a provocative basis for discussion. The excellent brief bibliography would be improved by the addition of the names of the publishers.

Mount Holyoke College *D. E. Adams*

MEDITATIONS. By *Laura H. Wild*. Abingdon Press, 150 pp., \$1.50.

"A thing of beauty is a joy forever;
Its loveliness increases."

The loveliness of these verses, many of them familiar, increases as one reads them in the setting in which the compiler has placed them. Miss Laura H. Wild, long the honored head of the Department of the History and Literature of Religion at Mount Holyoke College and now retired to live in Claremont, California, has brought together in this little volume some of the richest utterances of inspired minds. The passages selected have as a central theme the use of the symbolism of nature as descriptive of deity. About half of them are drawn from the Bible.

After a suggestive introduction dealing with the place of spiritual symbolism in the quest for reality, the reader finds five groups of meditations. These deal with the mountains and rocks; water; the air; the heavens; and light. Useful captions indicate the spiritual significance of each group.

Probably the best way to use the book is to read it out of doors, either for group or private worship, in the surroundings of which it treats. It will prove invaluable for summer conferences. The reviewer read it through by the shore of a lake and felt refreshed with "living water." But perhaps there is even more need to read it, a little at a time, when the pressure of post-vacation duties tends to make of life "a dry and weary land, where no water is."

Mount Holyoke College *Georgia Harkness*

THE JEW AND THE UNIVERSE. By *Solomon Goldman*. Pp. xi+257. Harper and Brothers, 1936. \$2.50.

Here we have a penetrating study of Jewish philosophy by a scholarly rabbi who is himself widely and deeply read in the whole field of philosophic thought, especially in the Jewish literature of this genre. He marshals carefully the voluminous evidence contained in Bible, Apocrypha, Talmud, Midrash, and centuries of later rabbinical writings. Some fifty-odd pages of meticulously complete notes present an extensive, important body of Jewish literary materials with which the average non-Jewish student is often unfamiliar. The reader is given necessary warning in the preface that the profuse quotations from ancients and medievalists do not betoken the author's uncritical acceptance of all their views, though it is sometimes a little difficult to discern the author's own position on certain points.

The question before the author concerns the relative place of reason and intuition in Jewish thought. The latter, of course, prevails, from Bible onwards.

The core of the book consists of a series of chapters (6-13) on Maimonides, "the most classic illustration of the Jewish rationalist" who nevertheless "exercised reason and applied it within the spirit and scope of his tradition, a tradition deeply rooted in experience and intuition." The thought of Maimonides is ably

analyzed and his many-sided contributions amply illustrated, including his method of Biblical interpretation. It is admitted that Maimonides' philosophy of religion, which is the chief point of reference throughout the treatment, belongs to his age, yet he achieved something which should still be the object of the modern man's quest: a blending of reason and intuition which might avoid the aberrations springing from either one alone.

This, then, is the author's plea, that we seek today so to fuse the intuitive and the rational, and so to supplement them with a warm, sincere faith in the one God whose will governs a "unified universe," as to achieve a basis on which to build the good society.

Many readers may differ with Rabbi Gold-
man in his conclusion that in Judaism as a living entity is to be found the synthesis and supplementation needed to orient man aright in his universe. Rather, they will say, a view of the universe is to be sought which is neither Jewish nor non-Jewish (nor anti-Jewish!), but universal, balanced and truly comprehensive: a view which will satisfy and furnish inspiration toward the good life for all men, whatever their race, nationality or religion. Just what this view will ultimately be, neither the author nor his readers can yet formulate, but certain suggestions and pointers toward it appear in this absorbingly interesting and thoughtful book.

Haverford College

John W. Flight

CHRISTIAN FAITH AND THE SCIENCE OF TODAY. By J. H. Morrison. The Cokesbury Press, pp. 225, \$2.00.

In spite of the great number of books that have been written on this topic, so that the theme would seem to be exhausted, this volume by an English theologian is a book that is abundantly rewarding. The author writes with a mastery of subject matter and simplicity and clarity of thought and style that make his series of essays dealing with some of the most diffi-

cult conceptions of recent mathematical and scientific theories easy reading. It may sound unbelievable, but here one finds many clear, intelligible things said about such subjects as relativity, the quantum theory, the conception of discontinuity, and the new electronic conceptions of matter. Here is just one example of what I mean: the conception of time as involved in Einstein's theory of relativity. "It should be carefully observed, therefore, that when time is spoken of in connection with relativity it is not ordinary time but a certain spatial length, viz., the distance in miles which light can travel in the time, multiplied by the square root of minus one. Failure to observe this has led to great confusion even in the minds of distinguished scientists and to many absurdities in the popular exposition of relativity."

It is such pointed and illuminating observations as this over a large range of much discussed topics that make this book very worth while. The author understands his subject and knows how to write the English language with distinction, two qualities which make any book on an important subject worth reading.

The hypothetical nature of science itself is dwelt upon. Science can exist only on the assumption of a rational universe; without this conception, there can be no experimentation, no basis for knowledge. But the assumption itself can never become knowledge. We believe that the assumption is true, but man's powers of observation and experimentation are too finite ever to be able to make a final test of the assumption. Science, therefore, like religion rests finally upon faith. While great scientists frankly realize and admit this, there is a popular notion abroad that science deals in final knowledge while religion has only faith, and in such a contrast religion is usually looked upon with scorn. It is a real service, therefore, to say so clearly that science and religion both rest on faith.

The greatest value of the book lies in its exposition of science, for while there are clear theological implications in all the analyses, only a limited amount of space is given to an actual statement of theological positions. Such statements as the author finds space for are a temperate reaffirmation of the essential positions of historical Christianity, rooted, apparently, in an idealistic philosophy, but without an adequate statement of his philosophical point of view, and its bearing on his conception of the supernatural, miracle, and revelation.
Goucher College *S. Vernon McCasland*

RELIGIONS OF MANKIND. By *Otto Karrer*, translated by E. I. Watkin. Sheed and Ward, Inc. 1936. Pp. 291. \$3.00.

The value of this book for the teacher of comparative religions lies in the fact that it gives the Roman Catholic point of view. The author, a German secular priest, has written what the publishers believe to be the "first book on the subject by a Catholic scholar who has set out with the intention of seeing how much truth there is in religions other than Christianity." The book carries the *Imprimatur* of the church and as such will be very useful as a reference book to those teachers who desire to present a variety of points of view. Karrer does not give an adequate description of the various religions; the factual material is in truth sparse. Yet this should make the book more useful to the instructor who has already introduced his students to some of the salient facts in the field of comparative religion and who desires to expose them to the Catholic interpretation.

Karrer insists on the uniqueness and on the supremacy of the Christian religion and yet he declares, "It is no longer possible for any one to adopt the attitude which his limited geographical horizon made possible to the mediaeval Catholic, to have eyes only for the brilliant stars of our creed and to maintain that

all men must see them as we see them, that the Gospel has been sufficiently preached to all men and that all are therefore faced with the decision of faith, so that those who accept the truth will be saved, and those who deny, misinterpret, doubt it or keep silence will be lost, however noble their character in other respects may be." In another place he says, "We have no intention of denying the shadows which lie thick on the religions of mankind. But the man who has eyes only for the extravagancies of religion will never perceive its true nature—nor even the nature of Christianity which has suffered well nigh every conceivable disfigurement and abuse without thereby losing the purity of its essence."

Karrer condemns vigorously some of the unlovely aspects of the non-Christian religions and yet he recognizes the debt of Christianity to these religions: "Throughout Christian history an unbroken commerce has been maintained between the revealed deposit of Christian truth and the influences and values which poured in from the various fields of human culture."

As these illustrations indicate, the non-Catholic scholar will discover that he is in agreement with Karrer at many points.

The book is organized on the basis of such topics as The Notion of God, The Origin of Religion, etc., rather than on the basis of a discussion of the various religions as units.

J. Paul Williams

Massachusetts State College

IT HAPPENED IN PALESTINE. *L. D. Weatherhead*. The Abingdon Press, 1936. 325 pp. \$2.50.

On the basis of experiences in Palestine, the well known minister of City Temple, London, has written some intensely interesting travel-sermons. The arrangement of chapters reaches all the places associated with Jesus from Bethlehem to Resurrection. What Jesus did con-

stitutes the theme of the book but these happenings are narrated in life-like fashion for their present religious values. Many miracles are persuasively explained with significant psychological insights and examples with wise suggestions for the health or healing of the soul. The descriptions are as vivid as Palestinian landscapes and crowds. There is a living spiritual quality, a "truth of the emotions", which warms the reader who is often directly confronted with Christ. Here is a vigorous mind, combining reverence and intimacy, which can "debunk" the Old Testament and see Jesus as a joker. Thirty-eight illustrations enrich the pages. Space permits no minor criticisms about a long ministry of Jesus in Tyre or his experiences in Caesarea Philippi after Jericho for this is spiritual artistry rather than pedestrian pedagogy, though it is hard to see how a traveller could almost escape the violence-laden atmosphere of Zionist and Arab today.

Syracuse University *Dwight Marion Beck*

GERMANY'S NEW RELIGION. The German Faith Movement. *Wilhelm Hauer; Karl Heim; Karl Adam*. Translated by T. S. K. Scott-Craig and R. E. Davies. The Abingdon Press, 1937. 168 pages. \$1.50.

That teachers in Bible and religion should be acquainted with the present religious struggle in Germany goes without the saying. The book in hand gives a succinct and authentic account of the situation. After a brief introduction by the authors on what brought about the religious crisis, the book lets the protagonists of the respective faith speak for themselves: Wilhelm Hauer for the (new-fangled) anti-christian and neo-pagan religion that would reverse the history of christian missions and re-convert German christians into Nordic pagans; Karl Heim for German Protestantism; and Karl Adam for Catholicism. The book is not only highly informing, but particularly in the Catholic presentation calculated

to inspire faith in the mission of Christianity.

Ismar J. Peritz

THE GRACIOUS YEARS. By *M. Pharo Hilliard*. St. Anthony Guild Press, 1936. 121 pages, \$1.50.

This little book by a lady who entered the Roman Catholic Church some thirty years ago, is a thing of beauty. It is gracious, sincere, and full of quiet joy. It is a charming representation of Catholic piety, humble, "spiritual," and blissful.

The author is "a mixture of English Quaker, Scotch Presbyterian and French Huguenot descent." In this mixture, the Quaker element was predominant. "My mother and her sisters, however, joined the Protestant Episcopal Church; while their mother became a Presbyterian." The author's mother "brought up her children to be devout High Church Episcopalians," and taught them to think of their Church as "Catholic." Years later, in a town near New York, our author found herself "in a fashionable parish presided over by a churchman, an advanced Modernist," who "explained away nearly everything my former teacher had told me." Then came the question: "Where is the truth?" She attended the rector's Bible class. "It seemed to me that the chief purpose of that Bible class was to contradict the Bible." She asked questions, and was answered with smiles and tolerance. "I never attended the Bible class again."

She believes she was converted as she knelt before the altar in the chapel of the Sacred Heart at Georgetown University. "We were alone—yet I knew we were not alone. Someone else was there, very near: I knew it; I felt it! A strange emotion of mingled awe and joy, different from anything I had ever experienced, took possession of me. I am sure that moment I heard the call." For three years she argued and studied, and doubted the catholicity of her own Church. But her course was settled.

With supreme skill and understanding, Father Elliott of the Paulist Church in New York guided her to Our Lady's altar, and she attained the desire of her heart.

Thus she entered into a "strange new world," in which she learned to change her attitude towards nuns, Jesuits, and curious liberties her fellow-Catholics took during the Mass. She suffered the suspicion and the dislike of the "born Catholics." But she had joy and was ready to grow into the fulness of the Catholic life. Years later, when she visited the "Eternal City," her conversion was completed. Rome is, to the author, the symbol of eternal life. It is the glorious witness to our faith that God Himself was crucified and rose from the dead, thus undoing the curse of death resting upon all flesh. I believe that this lady has found the secret of the permanence of the Catholic Church: the faith that in Christ God has answered the cry of the human heart for life, life without sin and death. Finally, during Mass at St. Peter's, she recognized the Pope as her "Father on earth." She was in tears, and her conversion was complete.

This book is not an argument. It is the witness of a happy soul. We read it with much feeling, and for an instant, forgetting the sins of the Roman Church, felt ashamed for the aridity and the confusion of our Protestantism. Wellesley College *Joseph Haroutunian*

DIVINE ADVENTURE. A Novel. By *Karl August Meissinger*. Translated from the German by Eden and Cedar Paul. The Viking Press, 1936. 385 pages. \$2.50.

This is a novel based upon Isaiah, chapters 40-55. The hero is the unknown author of these chapters, sometimes called the Second Isaiah or the Great Prophet of the Exile. The hero acts as the instigator and adviser of Cyrus the conqueror of Croesus and Babylonia and the restorer of the Jewish Babylonian exiles. It is a fascinating story, portraying the life and

thought of contemporaneous Judea, Babylonia, Greece, Persia and India; neither is a chaste and thrilling love episode lacking. It is a historical novel based upon a thoroughgoing knowledge of the ancient East; and for this reason of value in biblical and religious instruction as collateral reading for the period of the Babylonian Exile.

Ismar J. Peritz

CHURCH SCHOOL PUBLICATIONS*

MODERN METHODS IN THE CHURCH SCHOOL. By *William Grime*. Round Table Press, 1936. XV-99 pp. \$1.50.

Modern Methods in the Church School is not, as the title would suggest, a formal treatise on methodology, but a collection of excerpts from the diary of an Episcopal rector, who, believing that "the Bible contains the best interpretation of life that we know anything about", sought to interest eight Junior boys in its study. The diary covers a period of approximately nine months, and is divided into two parts in accordance with the two projects undertaken,—one, a study of the Old Testament myths, and the other, the construction in stone, cardboard and clay of six scenes from the last week of Jesus' life.

The first project originated in a pupil's question, "Where did cave men come from?" The children were led *via* Hendrick Van Loon's *Story of Mankind* to discussion of the Biblical origin stories, and achieved not only knowledge of their content, but understanding of the sources represented, and appreciation of their value as human documents. Of particular interest is the discussion of the problem of evil and the boys' conclusion that "God wants men to find out things and if they'll try he'll help them."

The second project was introduced by the teacher but proved rich in values. The selection of the scenes to be portrayed, the effort to construct them accurately and to explain

* Pp. 191-193 only.

their significance to visitors, most of all the discussions relating to Jesus' thoughts and emotions in those final days of his life bore fruit in deepened appreciation of the events of Passion Week and aroused interest in religious art dealing with this theme.

The value of Mr. Grime's book for the teacher lies in his faithful recording of the exact words of his pupils, a procedure which makes it possible to see the class in action and to follow the methods used step by step. On this account the book should prove useful for teachers who are unfamiliar with the informal methods of instruction used in progressive education.

A. Kathryn Rogers

JUNIOR BOYS WRITE THEIR LIFE OF CHRIST. By William Grime, Manthorne & Burack, Boston. 1936. XI-97 pp. \$1.00.

This book is a companion volume to *Modern Methods in the Church School*. Using the Gospels in the Book of Common Prayer as their primary source a class of Junior boys spent a winter compiling and re-writing the story of the life of Jesus. The record of their discussions together with a composite version of their notebook work is to be found in *Junior Boys Write Their Life of Christ*.

For the most part the approach to the life of Jesus is the traditional one. Birth stories, resurrection narratives and miracle tales are taken at their face value with the result that the boys portray Jesus as a combination wonder worker and story teller. Yet the keen interest displayed in various translations of the gospels and in the synoptic problem, in so far as questions of order and content were involved, suggest that the boys could have been led further and with profit in the direction of a critical evaluation of the material studied. One regrets also the omission of any reference to the historical background of Jesus' life. However the class made decided gains in their knowledge of the gospel story and of the prayer book, in their interest in the teach-

ing of Jesus as contained in the Lord's Prayer and certain parables, and in their recognition that Jesus was important because "he made it easier to think about God."

As in his earlier book Mr. Grime is to be commended for his honest recording of class procedure and for the insight his record gives into the teaching possibilities of the ordinary church school.

A. Kathryn Rogers

"MY OWN" LIFE OF CHRIST. A Work Book on the Life of Our Lord. Alice M. Brookman. Morehouse Publishing Co., 1936. Complete set of loose leaf pages. 45c each.

Miss Alice M. Brookman has prepared a helpful outline for Sunday School teachers who are guiding children in their study of the life of Jesus. Miss Brookman explains in her preface that the book has grown out of her own experience in teaching at Grace Chapel in New York. That it is based upon actual experience with children is evident to anyone who studies the outline.

Miss Brookman has many devices for enlisting the enthusiasm of children in the study, and she knows the wisdom of varying her methods so as to keep interest strong. She is perhaps most skillful in her writing of stories about Jesus with sentences left incomplete,—these to be filled out by the children. Other tasks that she suggests are the filling in of outline maps, the identifying of true and false statements, the writing of poems and plays about certain incidents in Jesus' life, and the imagining of oneself in the rôle of a disciple and writing a letter descriptive of some incident in which the character has participated.

The conception of the Work-book is excellent. It reveals the teacher actually at work with the children in a fashion concrete enough to be genuinely helpful to other teachers. Miss Brookman has the real teacher's gift. She fulfils in the lessons the ideal she stated in her

preface, namely—to depict a *living* person, a person who was sent “to live with people, help people, teach them, suffer with and for them.”

In connection with this aim, on the whole so admirably fulfilled, this reviewer was moved to raise certain queries:

1. Why is the title “Our Lord” so invariably applied to Jesus in these studies? Would not the actual name “Jesus” help to fulfill the aim of depicting a “living person”?

2. Why were incidents from the Fourth Gospel included in the same category with those from the Synoptic gospels? The writer makes a distinction between the gospel of John and the Synoptics in her discussion of the sources in Study 3. Why was this distinction dropped in the inclusion of the stories of Jesus with Nicodemus, the Samaritan woman, etc. in the same chronological sequence with the others?

3. When an interpretation of the temptation story was so admirably made in Study 8 as follows: “These questions were so vivid in our Lord’s mind that it seemed as if an evil spirit were talking with him,” why does the author employ the phrase “He was tempted by the devil” in her initial introduction of Jesus to the children?

A few minor slips in historical matters (such as the placing of Daniel in the Exile instead of in the Maccabean period as is usually done by scholars) can be overlooked in a study which has so admirably brought the gospel stories of Jesus within the range of a child’s thought and experience.

Barnard College

Mary Ely Lyman

EDUCATING CHILDREN FOR PEACE.

Imogene M. McPherson. 1936. Abingdon Press. 190 pp. \$2.00.

Since many causes for international wars are in essence the same as those causing conflicts between individuals, the New York City

Church Vacation Schools sought to understand and practice Christian ways of settling differences by other means than by a resort to force, and to apply the principles thus discovered to international relationships. Through the recording of these experiments, Mrs. McPherson has not only rendered a valuable contribution to the cause of peace, but to all creative teaching anywhere

Although use was made of Bible stories and of appropriate memory verses, more Old Testament characters, especially among the prophets, might have served as effective illustrations of men who taught a better way. Since the emphasis was on Christian ways of thinking and acting, it seems strange that the only specific mention of Jesus was of one who lived nobly for his community and as having rebuked Peter for the use of his sword. Surely the life and teachings of Jesus and of Paul might have served as examples of the courage and wisdom of men who met life’s conflicts without recourse to physical force.

Was Nehemiah, who carefully prepared for defensive warfare, the best choice of a hero to illustrate better ways of settling disputes? To the child taking a part in the dramatization of the story of Nehemiah, what idea of civic responsibility would be gained by the picture of Nehemiah’s denunciation of all taxation and of his feeding 150 men? Nehemiah is also represented as having invited to his table “everyone” from other nations. If the above variations from the Bible story had been explained or the modifications been recognized, they might have been justified as lending dramatic appeal. As they stand, they do not agree with what follows in the Bible record, nor would they help the child to a discriminating and practical use of the Bible as guide in formulating his own principles of Christian living.

Narola Rivenburg

AN INTRODUCTION TO THE NEW TESTAMENT. *Edgar J. Goodspeed*. University of Chicago Press, 1937. pp. XVII. 362. \$2.50.

Here is the book many teachers have been waiting for. More up-to-date and detailed than Scott's *Introduction*, more readable and less cluttered than Luke's recently masterly volume, with the inevitable Goodspeed touch and verve, this book is a valuable contribution to scholars and layman.

Certain theses dominate. The publication of Paul's letters supplies the key to New Testament understanding. Before the advent of Luke's work, Luke-Acts (which must not be separated,) the letters were little known. Afterward, everybody knew them. Paul was re-instated as the heroic figure of the Creek mission and his writings assumed new importance. Publication of the Pauline corpus led naturally to production of another corpus, the pastorals and Revelation. Paul's corpus of seven letters was paralleled in Revelation by a manufactured corpus of seven. Only by noting the two milestones, Luke-Acts and the Pauline corpus, can the balance of the testament be gauged.

The original *logia* of Matthew, like the *logoi* of Clement and Oxyrhynchus papyri, were not written sayings of Jesus but rather an oral gospel, in true Palestinian Jewish style. If these were Aramaic, they were translated as occasion arose by these preaching the new faith. Matthew was really explaining the Jewish refusal of the gospel rather than trying to win Jewish converts. That time had passed and the church had turned anti-Semitic.

It is comforting to find a scholar of Dr. Goodspeed's caliber accepting the reality and importance of Luke. The "we" passages are taken at face value, one of the most significant items coming to us out of the welter of ancient writings. Goodspeed sees no need of an exhausting struggle to materialize a ghostly proto-

Luke while the good physician himself is so patently present.

Though divided into the twenty-two chapters, devoted to separate New Testament books, the whole volume protests the atomistic treatment of the books. Only for convenience are they handled so, but after the necessary facts are known the New Testament scholar must see the testament as a whole. Then Dr. Goodspeed's plausible thesis becomes clear and illuminating.

Inevitably a reviewer sees sidelights, such as the delightful whack a Lippman's assertion that teaching highest wisdom to all men stems from modern humanism. Paul's Colossian letter beats both Lippmann and humanism by two millennia! John the disciple is a somewhat pathetic figure, seeking preferment, vengeance, and safety at the critical moment of Jesus' trial. The gospel moves on a higher plane, and is satisfactorily explained. The omission of the name of C. C. Torrey in index or in connection with all references to Aramaic factors in the discussion is, shall we say, *mirable dictu!*

A book so packed with data can not be exhausted in review. It must be read. It should be added to the New Testament shelf of every library.

Carl Sumner Knopf

Univ. of So. California

THE STUDY OF THE BIBLE. *Ernest Cadman Colwell*. Univ. of Chicago Press, 1937; pp. XIII-186. \$2.00.

To begin at the end—any author who can illustrate the values of modern archaeological research by as succinct and interesting an account of the Ras Shamra kid boiling rite, (pp. 166-167) is worthy of attention, even though the field of his volume has been often and ably covered before. Or to swing back to the beginning, (pp. 9-10) it's an able teacher who can so lucidly compress, for a layman the

Deuteronomic Baal-Yahveh conflict and reform into two paragraphs.

This effective treatment of the voluminous and well known facts of canon and text, together with an adequate inclusion of some of the newer data, justifies this manual. It is a scholarly, readable review of the origin, the transmission, the translation and the interpretation of the Bible. Literary and historical criticism are both presented so that the reader may profit by a new understanding of what these controversial fields have involved. Like Moehlman and Trattner, the author combines humor and insight in his selection of critical items that forced modern re-examination of the Scriptures. Criticism is carefully and constructively defined.

In process, the great names of biblical science pass in review. Technical work, such as that of Deissmann, is introduced with simple lucid style that bespeaks the true teacher. The author keeps in mind the main questions asked by foes and friends of the Bible. He sees the Bible as a normal growth out of a dramatic pageant of religious experience. The canon grows under the very eyes of the inquiring reader as he traces the origin, use, editing, collecting and re-editing of the cult writings that become universal in import.

Not least in the merits of this volume are the excellent bibliographies at the end of the chapters. For example, on "Translation" are listed the general works, the translations, the tools for beginners and specialists, such as grammars, lexicons, papyrus studies and concordances. Again it is the true teacher, seeing the bewildered student's point of view, who thus arranges the laboratory materials. The index makes the manual a valuable source for ready reference.

Of its kind, one of the best manuals available.

Carl Sumner Knopf

Univ. of So. California

HEBREW ORIGINS. *Theophile James Meek*. Harpers, 1936. IX-220 pp. \$2.00.

We have here a fresh, up-to-date, fully documented, critical survey of the origins and development of the Hebrew race, institutions, and religion. While thoroughly scholarly, and dealing with an antiquarian subject, it is exceedingly interesting, and written in a taking style.

It is critical but not hyper-critical. That is, the biblical traditions are not discarded but conserved and utilized with utmost care. For, while they are now found in a history that is nationalistic, they are not fabrications but of historical value. Consequently, they throw a helpful light on the Patriarchal migrations. The Egyptian enslavement, the Exodus, and Moses are historical facts, however much they were embellished. The origin of Hebrew law is best understood by a comparison with earlier ancient Oriental codes, particularly the Babylonian Code of Hammurabi.

It is gratifying to the reviewer that the author defends the origin of Hebrew religion and Moses' part in it very much like he did in his old Testament History, published in 1915. That is, that Yahweh was not a new God to Moses; but that he experienced among the Kenites a revival of the "old" religion; and that it took place at Kadesh. But the religious conception was not monotheistic but henotheistic. Monotheism was the contribution of the great prophets; and grew out of the moral superiority of Yahweh.

A striking feature of this book is the abundant use made of the new archaeological material. An excellent book for college courses in Bible.

Izmar J. Peritz

RELIGIOUS TRADITION AND MYTH.

Erwin R. Goodenough. Yale University Press, 1937. Pp. 97. \$1.50.

Addressed to those modern intellectuals who, to their own loss and frustration, have abandoned religion, this little book carries a vital message of practical value. Others also who may not belong to this group may read it with profit.

An introductory chapter sets forth the reasons for the condition of spiritual need and loneliness in which many moderns find themselves as a result of the changes in thought and outlook which have overtaken them. Having given up most if not all religion, they need to be told they have given up too much; they have "thrown out the baby with the bath." If life no longer holds anything that gives it meaning and worthy objective, it is because certain fundamental values, which religion alone can supply, have been lost and need to be recovered. The elements of an intelligent religion, the "religious constants out of which alone the religion of the future must be built," constitute objects worthy of the quest on which the author bids his readers go with him.

Three chapters are devoted to an analysis of some of the contributions made to early Christianity by Palestinian and Hellenistic Judaism, Greek philosophy and Greek religion. These contributions, says the author, entered Christianity, not by mere chance, but because they were found to answer deep human needs, needs which still exist for modern men. True, these legacies to Christianity were originally clothed in tradition and myth, but they have beneath them certain enduring meanings and values which, when appropriated, can give men an inward vitality, and through individual men can make a spiritual contribution much needed in the present age.

While the analysis which occupies the main body of the book is suggestive rather than exhaustive, it does not wholly escape the dangers

of over-simplification. But the reader can hardly fail to appreciate the importance of the essentially concrete Jewish contribution to religion (epitomized in Jesus of Nazareth) in its insistence upon inward disposition and quality of life; and the more abstract type of thought which came from Greek philosophy which was made accessible to man by Greek religion through its elaborate mythology and its cults; and the notable, and as yet imperfectly known, contribution of Hellenistic Judaism with its mystic Gospel. Prof. Goodenough's recent studies in Hellenistic Judaism and his invaluable contributions in this new field of investigation make him especially qualified to speak of this interesting source of early Christianity; what he says of it in the present book will be better understood if his earlier work, "By Light Light", is read.

Here is an impressive and, it is hoped, a fruitful plea for a rediscovery of those valid "basic notions", those essential values which have ever been at the heart of effective religious experience, and which even in this scientific age may be found by those who truly seek them, to the infinite enrichment of life.

John W. Flight

Haverford College

THREE TYPICAL BELIEFS. *Theodore Gerald Soares.* Univ. of Chicago Press, 1937. pp. XIII-113. \$1.50.

To a reviewer who counts this author as a personal friend, who has chatted with him through the evening hours, and who knows his work among tough-fibered engineering students at "Caltech," this little book comes not as a surprise or revelation, but as a satisfaction. The boys are in good hands. They ask innumerable questions. They represent varied religious backgrounds. Here is a man who knows how to meet them.

Clearly he sketches Catholic, Fundamental and Liberal. With true sympathy and insight

the author enters the mind of the Catholic in the mass. (p. 13.) The author explains how the Catholic interprets infallibility; how he travels the route of science until senses fail, then walks mostly with Thomas Aquinas; how the Catholic views sin, redemption and the sacrificial office of Christ; and the sacraments. Any non-Catholic should have a deeper appreciation after reading it.

Fundamentalism is treated with equal sympathy, and the author knows the pattern for it was his own background. Certainty and authority are basic, with the Bible substituted for church councils and papacy. Fundamentalist theology is essentially that of the Reformation. Not a martyred Teacher but a divine Sacrifice is the key to salvation. In this section the author again rises to real heights of understanding and effective diction in his dramatic review of the Fundamentalist concept of redemption. (pp. 61-62.)

The weakness of Liberalism is its lack of a council, a formal authority. Its strength is that it rests certainty in experience, the final court of appeal in a critical world. Early Christianity sought to express three values: a sense of the infinite Creator; the supremacy of Christ; the immanence of God. The Trinity theory grew out of Greek metaphysical subtleties. On salvation, Jesus was saner than Genesis—He saw childhood as unspoiled Kingdom material rather than Adamic debris; He saw salvation as a cooperative project with God. It was no accident that Liberalism should father abolition of slavery or preach a social gospel.

Above all the Liberal is humble, for he admits that he does not know details. Dr. Soares belongs to this group, but his fairness, keen analysis of basic concepts, and logical arrangement reveal him as an effective teacher and one who has himself tested the experiential foundation of faith.

A manual to be highly recommended to any

sincere searcher for truth. The die-hards in all three groups ought to be compelled to read it.

Carl Sumner Knopf

Univ. of So. California

THE PHILOSOPHY OF RELIGION from the Standpoint of Protestant Theology. By Emil Brunner. Translated from the German by A. J. D. Farrer and Bertram Lee Woolf. Scribners, 1937. pp. 194. \$2.25.

This volume, the most recent in the series of The International Library of Christian Knowledge, edited by William Adams Brown and Bertram Lee Woolf, reveals how clearly the continental theology aims to be in direct succession to the thought of the Reformers and as directly in antithesis to all prior and subsequent forms of Christian thought. The ground of this identity and contrast is in the conception of revelation. Catholicism, orthodox Protestantism, and liberal Christian theologies have made of revelation a *thing* or a *deposit* to be found in tradition, scripture, or nature; whereas Brunner, speaking for the Reformers and continental theology would insist that revelation is always "an act of God" addressing man personally as he confronts the fact of God's self-disclosure in the Word of Scripture. "There is no such thing as revelation-in-itself," says Brunner, "because revelation consists always of the fact that something is revealed to *me*." (p. 32) Orthodoxy, he contends, in confusing revelation as a deposit in scripture, made a fetish of the Bible and obscured the Word of God. And every subsequent effort to correct this naive literalism, taking the form either of rationalistic idealism, romanticism, or realistic naturalism, has only perpetuated the basic error of orthodoxy in seeking to identify God in some temporal form. These have all led into blind alleys and to the denaturing of Christian faith, says Brunner. The Christian corrective, he insists, is to come

back to the Reformers' view of revelation and thereby realize that man must meet God, *personally* or not at all, in the Word that speaks to him personally through scripture.

Brunner is thus led to assert that apart from this personal confrontation of the divine *given*, there can be no proper reflection upon religious truths in the sense of a philosophy of religion. Any philosophy of religion which starts from any point other than revelation understood as God's self-disclosure in scripture, is unsound and destined to lead to the alienation of thought and life from the reality which is God. Accordingly, philosophy of religion, understood in its common usage, as a universal study of religious phenomena and concepts, is regarded as an essentially erroneous procedure, presuming to interpret through reason what can be grasped only by the route of faith. The conclusion which Brunner's analysis leads to is that there can be but one sound and profitable kind of philosophizing upon religion: that is, *a philosophy of religion from the standpoint of Protestant theology*, by which is meant *Reformation theology*.

This is a forthright presentation of the Continentalist point of view. One who reads it carefully, giving full weight to the thesis which the author persistently emphasizes, will be made to realize anew how irreconcilably opposed this theological viewpoint is to every form of Christian thinking that seeks natural orientation, however moderate or eclectic. Any evaluation of its position will have to deal first of all with its primary proposition, which is its doctrine of revelation. If this gives any indication of the way the "winds of doctrine" are blowing, we may expect the problem of revelation and its counterpart in naturalistic thought to become the next area of interest in theological thinking.

Bernard Eugene Meland

Pomona College, Claremont, California

A SOCIAL AND RELIGIOUS HISTORY OF THE JEWS. *Salo W. Baron*. Columbia University Press, 1937. Vol. I. XIII-377 pp. \$3.75. Vol. II. IX-462 pp. \$3.75. Vol. III. XI-406 pp. \$4.00.

There is a new historiography. Like Wells' Outline of History, it deals no longer with mainly political and military events, but records the social and economic conditions and aspirations of the common people. This is what Dr. Baron has attempted for Jewish history.

The biblical part, to the third century A. D., occupies the fourth part of the space. The Old Testament part is based upon modern biblical criticism; but it is not thoroughgoing but eclectic. Moses is not only the founder of Hebrew nationality, which is now again good critical opinion, but he is a monotheist. The prophets are taken chronologically, and the Deuteronomist is among them, speaking their thoughts. The legal codes are used according to their evolutionary development to trace the changes and progressive movement in the social, economic, and religious life of the Hebrew people. This is the modern Jewish point of view, and reflects Montefiore's Hibbert Lectures.

The New Testament part is more briefly treated, and Christianity is viewed as a Jewish sect from its two chief protagonists, Jesus and Paul, interpreted by the aid of the extreme liberal wing of New Testament literary and historical criticism. Accordingly, Jesus is a "liberal" Pharisee, stressing a spiritual prophetic outlook in contrast with the Law, leading to antagonism and death. The estimate of Jesus is strikingly modern Jewish, that is, appreciative, akin to that of Klausner. This modern Jewish attitude is still more apparent in Dr. Baron's estimate of Paul. In the reviewer's knowledge, Dr. Baron is the first Jewish historian who has ever seen anything good in Paul, and ever said anything good of Paul. This, of course, does not mean to

say that he agrees with Paul. On the contrary, the Jewish choice to cling to the Law brought the Talmud, the "Bulwark of Strength" of Judaism, Dr. Baron holds.

The modernness of treatment, illustrated above, must be predicated for the entire work. It characterizes particularly the treatment of the chapters on Jewish Emancipation, Nationalism, and the Epilogue, which are devoted to modern Jewish history, and give a fine insight into the present-day problems of Judaism. The third volume, which contains full documented notes and an almost exhaustive bibliography, of course, mainly Jewish, is a storehouse of learning and guidance for further investigation.

This is a great work, written by a great scholar, readable, authoritative, full of human interest, and indispensable to all who seek to be abreast on the subject.

Ismar J. Peritz

NEW FAITH FOR OLD, An Autobiography.

Shailer Mathews. Macmillan Company, 1936.
303 pp. \$3.00.

To any one who has ever really known Shailer Mathews, especially the students who passed through the Divinity School of the University of Chicago while he was Dean, this book will need no extravagant praise or recommendation. It is precisely the kind of book that those of us who knew "the Dean" would expect him to write about himself. The style is delightful, with its witty epigrams and lively stories about the author and many other interesting persons on the American scene during the last half century. Dr. Mathews writes

with the fresh vigor of youth, but with a deep wisdom about life that reflects his long and extraordinarily varied and rich experience. The content of his book is rich indeed. It is veritably a record of the development of liberal and progressive religious thought in America since the Civil war. I wonder if any other single person has had such extensive contact with the frontier religious movements in this country during that period. Dr. Mathews begins his story with an account of the social and religious life in his native Maine during his boyhood—one of the most delightful sections of his biography—and then briefly recounts his college and seminary days; his teaching in the field of English in Colby College; his call to a position in New Testament history with Professor E. D. Burton at Chicago in 1894; where he became junior dean in 1899 and dean of the Divinity School in 1908. He had studied history and sociology and he finally settled down permanently in the field of theology. He was editor of several different magazines; he was active in leadership of the Baptist denomination; in the Federal Council; in local, national, and international movements too numerous to mention; an administrator and executive of distinguished ability; unusually active as a lecturer and preacher; author of more than a score of significant books. His autobiography is the record of a religious epoch and of a life of permanent significance. Himself a leader in the historical and social approach to religion, his own life and the activities in which he engaged were an expression of the philosophy of religion which he had such an important part in developing.

S. Vernon McCasland

Goucher College

THE NEW TESTAMENT AS IT STANDS. *J. H. Kerr.* Revell Co., 1936. 160 pp.

This is a New Testament introduction written by a former professor of New Testament interpretation in San Francisco Theological Seminary to meet "the needs of the average Bible student, and especially of young people in classes and conferences." It is simple and non-technical, supplied with questions and limited literature for further study. Its critical point of view is that of a generation ago, based mainly on Farrar, Westcott, Gloag, Godet, Schaff.

BIBLICAL QUESTIONS. Volume II—New Testament. *R. G. Bandas.* St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J., 1936. 297 pp.

The author is a Catholic scholar and defends the generally accepted dogmas of the Catholic church. The book is divided into XXXVII chapters, each of which treats a question, literary, historical, or doctrinal, based upon New Testament teaching as interpreted by Catholic tradition. Some of the topics dealt with are: The Four Gospels; The Incarnation; The Virgin Birth; Marriage of Joseph and Mary; The Year of Our Lord's Birth; The Divinity of Christ; The Evil Spirits (with special attention to spiritual seances and the devil); St. Peter, Head of the Church; "He Descended into Hell"; Purgatory; Bodily Resurrection; etc., etc. References to biblical passages are abundant. The treatment is clear, unequivocal, and controversial; and you are not left in doubt why you must believe the dogma or take the consequences.

In these days when many colleges have classes in current religion, a book like this will prove enlightening and helpful on Catholic beliefs.

THE GOSPEL OF ST. JOHN. *S. A. Bragg.* Meador Publishing Co., 1936. 208 pp. \$2.00.

An uncritical, fanciful, mainly homiletic treatment.

SNOWDEN'S SUNDAY SCHOOL LESSONS 1938. *By J. H. Snowden and E. L. Douglass.* Macmillan Co., 1937. 337 pp. \$1.35.

When the death of the distinguished author of this popular series was announced we wondered what would become of the series. But the publishers have succeeded in obtaining a worthy successor in Dr. Douglass, a graduate of Princeton and Presbyterian minister. This practical exposition of the International Sunday School Lessons has retained all its former excellencies. It is homiletic, and avoids discussion of critical problems. But it is free from fanciful vagaries and sane; and as much as ever one of the best of its type.

THE AMERICAN JEWISH YEAR BOOK 5698 (The Jewish year from Creation). 1937-38. *Edited by Harry Schneiderman.* The Jewish Publication Society of America. Philadelphia, 1937.

This book of nearly a thousand (exactly 937) pages is chock-full of vital religious and social data. The Review of the Year, by the editor, is a reliable survey of Jewish history for the current year, some of it reading like pages of the Inquisition. Of special interest to NABI members are: The Hebrew University in Jerusalem by Joseph Klausner, the famous author of JESUS OF NAZARETH; American Jews and the Hebrew University by Samuel B. Finkel, Director, American Friends of the Hebrew University; and Rabbi Louis

I. Newman's biographical sketch of the late Professor Richard J. H. Gottheil, within a year of a half a century the great biblical and Semitic scholar of Columbia University.

desire to know the full Bible itself. This is Dr. Goodspeed's hope. Very likely he will not be disappointed.

W. A. Harper

BYWAYS IN PALESTINE. *Mary E. Lakenan*. Bulletin published by Mary Baldwin College. April 1936. 53 pp.

A travelogue, covering Palestine from the Lebanon to Beersheba and a trip to Moab and Petra, by an up-to-date member of NABI, on the lookout for the newest archaeological data and in touch with its Palestinian representatives, in fresh and simple style.

THE JUNIOR BIBLE. *By Edgar J. Goodspeed*. Macmillan 1936. pp. 282. \$2.50.

Dr. Goodspeed, the author, is the well-known Bible scholar and translator. He hopes, through the thirty stories taken from the Old Testament and the twenty-four from the New, to create a genuine interest in the original Bible. The illustrations are by Frank Dobias and are delightfully executed. There is no halo about Jesus' head but you have no difficulty in identifying Him.

Dr. Blanchard in his *HOW ONE MAN CHANGED THE WORLD* undertakes to teach his child the Christian story so that nothing will have to be unlearned. No such purpose animates this volume, which adheres closely to the record. Perhaps Joseph was only engaged to Mary at the time of the Bethlehem registration. Many questions will be raised by this statement.

There is no question however that the Bible story is simplified in this *Junior Bible* and that reading these stories should lead to a genuine

TEN YEARS OF ADULT EDUCATION.

By Morse A. Cartwright. Macmillan. pp. 220. 1935. \$2.00.

The author has been director of the American Association for Adult Education since its organization in 1924. At the end of ten years he assesses the situation and finds much to encourage him. It is not an over-drawn picture however. The account is illuminating and at all times restrained and judicial. In his own words, we read—"The record of the last ten years—is marked by advances of considerable significance in a good many directions, by halting and somewhat bungling through well-intentioned attempts to advance in others, and in a certain few a stultifying contentment with past practice and present performance." These are the sober words of the scholar, not the ballyhoo of the propagandist.

The commercialized correspondence schools are especially excoriated and the universities are chided for not giving full recognition to the efficacy of adult education work done in their extension and correspondence courses. A strong and effective leadership has been given the whole program of the American Association for Adult Education, and the Carnegie Corporation under the leadership of Dr. F. P. Keppel, the Foundation that pioneered in support of the venture, is not unduly praised. Even more could be said for "Adult Education," the magazine of the movement, than has been said. It is an eminently worthwhile periodical.

Any reader will be amply rewarded for reading this painstaking and informing volume.

W. A. Harper

THE ASSOCIATION

Editorial

APPEAL

Our treasurer's preliminary report reveals that unless we get some help we will come out at the end of the year in the RED.

By publishing the JOURNAL as a quarterly we increased our expenses without corresponding increase of income.

If you believe in the JOURNAL and will make some effort, you can avert the calamity.

Do you agree with the following recent comments: "Every issue of the magazine contains excellent articles and reviews, and it is altogether a very useful publication. I am recommending it on every occasion." . . . "I have been drumming up trade for the NABI, since I consider the journal a most useful organ, supplementing JBL in a very satisfactory way."? If you do, come to our help.

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If we can get one hundred new subscriptions, we can balance our budget. Make an effort to do your share.

The Editors

NABI MEMBERS' LITERARY ACTIVITY, 1936

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Personnel Exchange

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